UNITED CHURCH HERALD

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OF RELIGION

VOL. 4, NO. 20 NOVEMBER 2, 1961

POWER FOR PEACE
William R. Miller

It's an enormous and changing world
Page 4

Across the President's Desk

HOW MUCH do you know about the work that your church is doing here in the United States and in the "uttermost parts of the earth"? No matter how well informed you may be, I am sure that there is much that you have not yet been told. I had this brought to my attention with dramatic force the other day as I was getting ready to board the plane that would take me from New York to Cincinnati.

Thrilling Story

Following me through the gate was a man who looked familiar and who seemed as if he were about to greet me. I nodded to him and he immediately came to me and said: "I am . . . ." Of course I recognized his name. We had been assigned seats near each other but not close enough so that we could talk.

Shortly after we arrived at cruising level the stewardess suggested to my seat companions that they probably would be more comfortable if they moved across the aisle where no one was sitting. That gave my friend a chance to come and sit beside me.

Immediately I said to him: "Tell me about yourself and what you are doing." For an hour he described his work with the zeal of one who believes intensely in what he is doing. He told me some of the problems that were encountered, some of the progress that had been made and some of the hopes that he had for the work in the days to come. It was a thrilling story about a kind of work with which I was, until that moment, very unfamiliar.

As I interrogated him about this detail and that, the story became more thrilling and the writer more certain that here was a work about which everyone in the whole United Church of Christ ought to know and about which, if they knew, they would be proud. But how many know?

Oh yes, you who read *United Church Herald* know something about this phase of the work, for it has been described in these pages many times. But how many members of the United Church of Christ read *United Church Herald?* Besides, the printed page can never make this story live as it lived for me that day.

Then and there I determined to follow two courses of action. I decided to invite every one of the men on the staffs of the boards and agencies of the United Church to come into my office and brief me on what they are doing and what they hope to do. Until that day, I thought I knew something of the work that the United Church of Christ is doing. That day I became convinced that I do not even have a beginning of that knowledge. If I am to serve effectively in the task of guiding the affairs of the United Church of Christ then I must know.

Adequate Resources

Secondly, I determined that with all the strength of my voice and my pen I would try to make this story live throughout the church; I would try to convey to all the members of the United Church of Christ the glorious story of what the church is doing here and here and there and there; how the church is arising to fulfill the command of Christ: "Go ye and make disciples."

I am certain that if our people know there will be more than enough resources available to carry on this work—yes, enough resources available to double our work. (Frankly, I tell you that just this small facet of the work of the church about which I learned on that jet flight from New York was worth more than all the money I gave to the church this last year.)

The responsibility is clearly ours to make this story known, for if the people know they will surely undergird the work. To the end that you may know the work of all of our boards and commissions and the whole church, all of us have a tremendous responsibility. To meet that responsibility will be our resolve.

Ben M. Herbster

Dr. Herbster is president of the United Church of Christ. Photo by Harry Carlson.

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COVER STORY: The pyramid of Kephren, as seen from the gardens of Mena House in El Gizeh, Egypt, really deserved the superlative "enormous" employed so frequently by Dr. and Mrs. Anderson's patriotic Arab guide in describing the wonders of his world. At Mena House, one dines virtually within hailing distance of the pyramids, including the greatest of them all—Cheops or Khufu. This pyramid covers 13 acres and was originally 482 feet high.

Please turn to the felicitous article on page 4 by Dr. Howard Stone Anderson, minister of the Congregational church in Scarsdale, N. Y., who with Mrs. Anderson has recently returned from a trip around the world. Cover photo by Philip Gendreau, New York.

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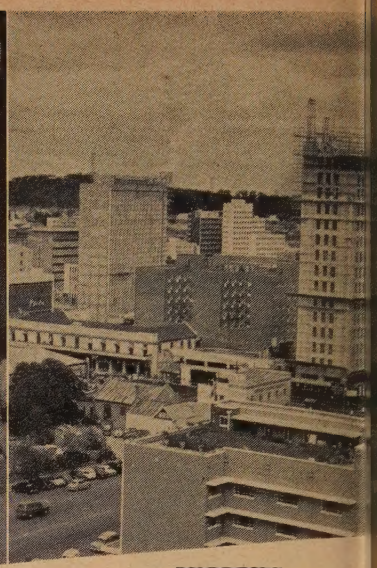
GREECE

HONG KONG



RHODESIA

HOWARD ST

It's an enormou

OUR ARAB guide in Cairo had been engaged for us by the travel agency serving Church World Service. He had a favorite expression that developed into an impish refrain as we continued on our recent journey around the world.

He was a patriot, intensely proud of whatever he was showing us, whether the wonders of the pyramids, the ancient mosques or the ornate palaces furnished by the Turks. But his supply of superlatives was limited—in fact, it consisted of one word, which he used over and over again, earnestly anxious to fill us with his unbounded admiration for what he was showing us. "Madam," he would exclaim, "isn't it enormous!"

I say this became an "impish" refrain with us. But, seriously, we came to sense its appropriateness, recalling happily how the Psalmist felt in the presence of God's world: "Thou hast set my feet in a large room" (*Psalm* 31:8). At any rate, it became the theme of our trip.

It is an "enormous" world in its distances. Despite running into parishioners from Scarsdale in Rome, Athens and Tokyo (the kind of encounter that ordinarily triggers the old cliché), we won't be so apt hereafter to say: "Isn't it a small world!"

It is a big, extensive world—changing—"enormous"! Even with 500 to 640 miles-per-hour speeds, it's still a big world. Across the oceans, throughout the Middle East, up and down India (which I knew was large, but not how large) and in the three and one-half hours from Hong Kong to Tokyo at 550 miles per hour we had constant evidence that places we thought were close to each other are indeed a long way apart.

National Borders

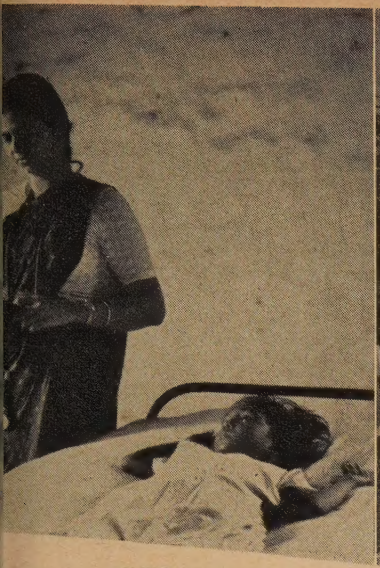
We glibly say that communication and transportation have brought us closer together. In some ways it is true, but when you travel around the world and experience the differences in climate, in soil, in language, in customs, in economic prosperity or lack of it and in the problems—you realize it's still an "enormous" world.

We flew over the heads of millions of people who are separated from each other by great mountain ranges, unending expanses of desert, immense forests and wide rivers. Others are kept apart by the barriers of closed national borders, myriad dialects, differing customs and antagonistic or competitive faiths. A small world? Not at all. It's big, large, extensive. It's "enormous"!

It's an "enormous" world in terms of people, and I mean especially the number of them. Everyone knows about the population explosion. I knew about it; after all, I read the papers, too. But this is only information or intellectual awareness. The staggering, fantastic number of people in the world has to be experienced in a visual, tactile fashion in order to understand the enormity of the problem.

I wrote to one of our daughters as we left Bombay that our greatest single impression of Bombay was of people, people everywhere. Whether we were in Bombay or on the streets of Rome; in the bazaars of Istanbul or Jerusalem; in the jam-packed streets of Cairo, being taxied through them by a seemingly mad, horn-honking driver; on the sidewalks of Calcutta or Hong Kong, where tens of thousands not only sleep but live —everywhere there are "enormous" masses of people. We saw them in huts and hovels. We saw them in palaces and apartments. We saw them on river banks and hillsides and inside caves. They were in the open fields; they were

Dr. Anderson is minister of the Congregational church in Scarsdale, N. Y. Photos by courtesy of Philip Gendreau, New York; Ewing Galloway, New York; National Council Broadcasting and Film Commission; Church World Service; World Council of Churches; and Toge Fujihira, Roslyn, N. Y.



INDIA

JORDAN

JAPAN

DERSON

and changing world

under trees; and seemingly endless lines of them were walking along every road.

The number of them! In India alone, projecting its growth over the next fifteen years, they forecast that there will be 200 million additional people, added to its present 420 million.

It's an "enormous" world in respect to its problems, too. This has been anticipated in mentioning the population explosion. India is, perhaps, the best-known illustration of this problem, as I have indicated, and one wonders how there can ever be sufficient birth-control information shared, or sterilization operations performed, to liberate that country from the burden of its overpopulation, which has such "enormous" implications for its health, its standard of living and its general welfare.

Heroic measures are being taken to industrialize India. Modern factories are appearing on the outskirts of many cities. They stretch for twenty miles outside New Delhi on the road to Agra. And around these factories pleasant and decent housing is being built for the workers. But can this be done faster than the population multiplies? To help in this direction bounties are offered the men for sterilization (fifteen rupees—about three dollars) and to the women about thirty rupees—equivalent to six dollars.

It is ironic that Japan is the only nation that seems to have brought its population growth under control. This has been brought about in part because abortions are legal and it is reported that tens of thousands are performed each year.

Enormous Extremes

Economic disparity is another problem. In many of the countries we visited there appeared to be little or no middle class—only "enormous" extremes of wealth and poverty. Whether in Egypt or elsewhere, this contrast seemed to be a legacy of many years of exploitation, and not only the immediate product of a dissipated monarch such as Farouk or of a colonial system such as that of the British. The problem has been gathering for a long time. Since being there, I find it easier to understand why there is a Colonel Nasser.

Health, or rather the lack of it, was everywhere a national concern. And water—it seemed that this was a universal problem—either too little or too much.

It appeared to us, too, that each nation has its "enormous" share of tensions. It was easy to hope that maybe these local miseries might have some diversionary value, keeping each and all from contributing to a world-wide holocaust.

In Greece there was concern about the Albanians. In Turkey the worry was about the Greeks. In the Arab countries there was extreme bitterness toward Israel and public pronouncements that they awaited only their rulers' summons to a holy war to push the Jews into the sea. As for Israel the response, or one response anyway, has been to develop the best army in the Middle East.

India, too, has "enormous" tensions —with the Pakistanis, with the Portuguese over Goa and with the Chinese Communists about their border violations. In Hong Kong we quickly realized that we were on an island breathing freedom only by sufferance; any time the Communists choose to go in and take Hong Kong they can. And in Japan, naturally enough, there was distress and concern over the resumption of nuclear testing.

Then there were the refugees. Here, truly, is a problem deserving the word "enormous." They are in Lebanon, in Egypt, in Jordan, in India, in Hong Kong—not by the hundreds or thousands, but by the millions. And here I

must admit that seeing and visiting them still makes it impossible to comprehend what it must mean to live from one year to the next dispossessed and dislocated. Finally, we saw an "enormous" quantity and variety of faiths. Many of their expressions were immediately impressive. We joined with glad appreciation in the beginning of the twelve days' celebration of Mohammed's birthday in a gorgeously illuminated mosque in Srinagar, Kashmir.

We watched the ceremonial washing of their hands and forearms, seven times, which the faithful performed before going in to pray. We admired the reverent dignity of the Buddhists in making obeisance before their shrines and mused over the paper streamers tied to trees, bidding the spirits return for a week. Other papers tied there symbolized bad luck, which they prayed the winds would blow away. We marveled at the fanatical devotion of the pilgrims carrying water home from the sacred Ganges River, spelling one another in relays and never setting down the crocks. We reflected on the Hindu influence able to produce a Gandhi and were revolted at the bestial, odoriferous stench around Kali's Temple.

We saw and thrilled to all the works of art and architecture, which express the soul's yearning for God. Such talent, such detail, such thoroughness and such patience! We could not but compare what we saw with our American speed of execution, which all too often leads to early obsolescence. Looking at some Egyptian carvings one day, and more or less murmuring in awe at their beauty, an articulate and sensitive Arab friend summed up our feeling in this aphorism: "When you do a good thing for God, it lasts."

As for Christian overseas projects, we visited all we could and managed to see quite a variety. We saw projects organized and conducted by the American Board for Foreign Missions, by Church World Service, by our Congregational Christian Service Committee and by the Y.M.C.A. and Y.W.C.A. Our visits ranged from a hostel for Angolan students in Lisbon to a hostel in Hong Kong for employed girls. We saw hundreds of dedicated people at work among the refugees, distributing carloads of clothing, tons of food and barrels of powdered milk sent each month by U.S. churches to the needy. Standing on many soils, or inside many storerooms or warehouses, or viewing many long queues, we found it heartwarming to think of the many people involved in making those gifts possible. But it was equally moving to see the "enormous" gratitude of the people receiving the gifts.

We visited Pierce College in Athens and the American Academy for Girls at Uskudar, Istanbul. In the first, specific Christian teaching is permitted but in Turkey any Christian influence has to be "taught" through the living examples of its teachers. What a test and an "enormous" tribute to faith.

Some of the most exciting Christian projects we visited were those for the rehabilitation, resettlement and vocational training of the refugees. In some places we saw small shops or factories given over to training in radio or television repairs, or working in iron or wood. Groups of women refugees were knitting or doll making, or sewing on aprons or dresses, which are being sold in outlet stores set up by Church World Service and other local Christian agencies.

In Hong Kong we found some of the silk ties made by refugee men on sale in all the better men's shops. But a project that especially thrilled us was that of making small loans of not over $200 each to help refugees set up their own businesses. We visited some of these: a tobacco kiosk, a cosmetic and perfume shop, a shoemaker's shop, a candy store and a tile factory. The latter was granted a somewhat larger loan—about $800—because several men were partners in it and the reasoning was that thereby their several families were supported. Collection records on these loans are almost perfect.

Clinics or churches, schools or social service centers, the Y's or Church World Service—without exception we were thrilled by the quality of the projects and the caliber of the personnel directing them. The men and women working in them were highly intelligent and winsome personalities with admirable energy and consummate dedication.

"Enormous?"—certainly. Enormous is this changing world of ours in its extent, its people and its problems. But "enormous" also in its faith, its resources, its leaders and its God.

Disciples Approve Union "Conversations"

THE ANNUAL assembly of the International Convention of Christian Churches (Disciples of Christ), meeting in Kansas City, Mo., approved with a resounding voice vote the following resolution:

"*Whereas,* the Christian Churches (Disciples of Christ) came into being around pulpits from which were preached the sinfulness of division and the necessity of Christian unity and around tables where Christians forgot their differences as they broke the bread and drank the cup; and

"*Whereas,* through the grace of God, many proposals for the union of the fragmented body of Christ are being put forward in our time and we may be invited to participate in a number of conversations looking toward such union; and

"*Whereas,* the General Synod of the United Church of Christ meeting in Philadelphia, July 3-7, 1961, adopted a resolution directing its Commission on Christian Unity and Ecumenical Study and Service to enter into conversations with the International Convention of Christian Churches (Disciples of Christ) at the earliest mutually convenient time; and

"*Whereas,* in repeated resolutions the International Convention of Christian Churches (Disciples of Christ) has charged the Council on Christian Unity with the responsibility to be ready to enter into discussions with the United Church of Christ looking toward the possible union of these two churches:

"*Therefore, Be It Resolved,* that this International Convention of Christian Churches (Disciples of Christ) meeting in Kansas City, September 29 to October 4, 1961, expresses its pleasure at the abovementioned resolution of the Third General Synod of the United Church of Christ and its satisfaction that these conversations have begun.

"*Be It Further Resolved,* that this Convention authorize the Council on Christian Unity to appoint a commission (the personnel and size of which to be decided by the Council on Christian Unity) for the purpose of entering into these conversations with the United Church of Christ regarding a plan for union and into conversations with the proponents of any other sincere proposals that the council feels should be discussed.

"*Be It Further Resolved,* that this commission report annually to the International Convention of Christian Churches (Disciples of Christ) through the Council on Christian Unity on the status of these conversations and the recommendations that result from the work of the commission."

He Was So Right

IN THE councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous use of misplaced power exists and will persist. We must never let the weight of combination endanger our liberties or democratic processes." Who issued this stern warning, so relevant as a special Congressional "review and study" of the intrusion of the military into the shaping of national policy is scheduled to get under way? It was the departing President, Dwight D. Eisenhower, in his January 12 farewell address.

An understandable but ominous trend in our nation for some years has been the increased influence and prestige of the military in many phases of domestic and foreign affairs. (See the *Congressional Record*, August 2 and 21.) However, it has always been a basic tenet of our democracy that the military must remain subordinate to our duly elected civilian authorities.

It is now time that we the people ask ourselves some vital questions: Do we want our domestic and foreign affairs determined by a military caste? Shall we turn our backs upon a heritage of civilian government to embrace military authority backed by popular hysteria? It is time—now—that we make our position clear on these fundamental questions, as did General Dwight D. Eisenhower.

We Stand Rebuked

IT WAS a deserved, even if intemperate, rebuke that Abraham A. Ribicoff delivered on October 5 when he stood before 1,000 members of the American Council on Education, dramatically laid aside his prepared address and said: "I don't think you people really care about education—enough to fight for it."

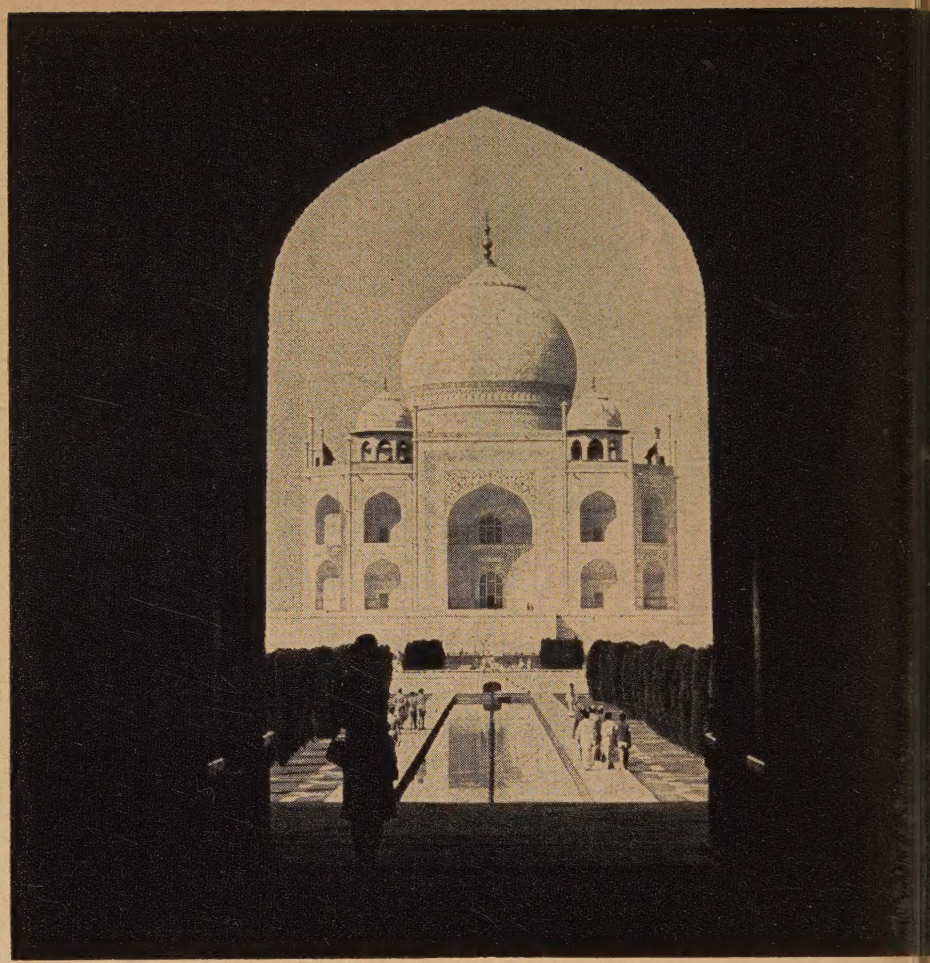
The Secretary of Health, Education and Welfare then went on to point out that, when President Kennedy's recent comprehensive $5.6 billion program for Federal aid to public education needed all-out support against the formidable opposition of the Congressional reactionaries and the Roman Catholic Church, we the American people were too preoccupied with our parochial concerns to provide that required support. The failure to pass the legislation, during the first session of the Eighty-seventh Congress, stands as a dubious commentary on our national pretensions as expressed in both party platforms.

We of the United Church of Christ, whose spiritual forefathers established the first college in this new land and the first system of public education in the world, are by tradition profoundly involved in this issue. Before the second session of Congress convenes in January, when President Kennedy will resubmit (and, we hope, support vigorously) his proposals, let us all make good use of our time in reaffirming our faith in and support of adequate public-school education. We the people and the Eighty-seventh Congress have much to do in the coming year if we are to keep politics out of education while providing our children with competent teachers and adequate classrooms. The battle has just begun and it must be won!

EDITORIALS

Support Your Church

THIS period of the year is the traditional time for a thoughtful stock-taking in our churches of the challenges and opportunities afforded by the world in which we live. The special day is now called Enlistment Sunday and it is observed in most churches on November 12. Being ourselves a functional part of the richest and industrially most powerful nation on earth, we church members of the U. S. are called on to bear a tremendous responsibility. As our spiritual forebears helped to stir men's souls with a passion essentially holy, so we in our time must exert this same soul-stirring zeal and activate it, in large part, through *Our Christian World Mission*. This co-editor joins therefore with everyone who is charged with the responsibility for our common undertaking in asking all members of the United Church of Christ to look through eyes of consecration and devotion upon the situation as set forth by Dr. Cowles on page 17 and in other articles in this issue of the *Herald*. Support your church and the church's mission in these turbulent days. avm



Taj Mahal

India welcomes delegates from the Christian world

JUHANON MAR THOMA

When the World Council of Churches opens its Third Assembly in New Delhi, India, this month it will come to a centuries-old civilization —to a land that has given birth to and nurtured many of the world's religions. This is a land whose ancient sages, the Rishis, prayed: "From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality."

India's sons and daughters have sacrificed everything to follow and realize the real. This is a land where thrones have been abandoned in the search for light and peace, and scepters and swords given up in the pursuit of truth and nonviolence. Therefore, the declaration of Christ as the "Light of the World," the assembly theme, will strike a responsive chord in the hearts of the people of this land.

Early Church

Christianity in India has long been looked upon as an exotic plant introduced by Western missionaries. This is because the outside world, cut off as it was by mountains on one side and the sea on the other, did not know for many centuries that the church existed in South India at a very early date. Yet tradition records that St. Thomas founded the church here, and the sixth century historian Cosmas reports that he discovered churches in Ceylon, Quilon and Konkan during his travels, an indication that they existed long before his time.

Of the churches that Cosmas saw in India, only those in Quilon on the southeast coast have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the church did not make a sufficient impact through missionary endeavor and other activities.

Today we have in Malabar not a united church as in the beginning. There are to be found in South India today five separate religious bodies, all claiming early traditions. There is first the Chaldean church or the Church of the East, dating back to the sixth century. Then there are the Roman Catholic, Jacobite Orthodox and the Mar Thoma Syrian churches, as well as a small offshoot of the Mar Thoma body known as Thozhiyoor church.

The churches of Cosmas' day were in communion with the Nestorian church in Persia. But while the St. Thomas Christians were in communion with a foreign religious body, they were independent in the administration of their own affairs.

It was not until the close of the sixteenth century that the Malankara (Kerala) church was brought under the authority of the Roman Catholic Church by the Portuguese who dominated the southwestern part of India. However, with the decline of Portuguese power in the middle of the next century, one section of this church declared its inde-

pendence from Rome and appointed its own bishop. To validate the consecration, a bishop from Antioch was invited to perform the rite. It was in this way that the connection with the Jacobite church of Antioch began. In time, the Jacobite church protested against the control of the Patriarch of Antioch and established its own independence.

When British rule was established in South India at the beginning of the nineteenth century, the St. Thomas church (later known as the Syrian church) drew the attention of the British Church Missionary Society (C.M.S.). These Christian workers came to help the indigenous church and not to establish an Anglican communion in India. As a result, there was close cooperation between the missionaries and the Syrian metropolitan for some twenty-five years.

Reformation Principles

But then disagreements arose between the metropolitan and a new generation of C.M.S. workers, causing the latter to abandon their work in the Syrian church and direct their attention to non-Christians, especially those of the underprivileged groups. It was in this way that a branch of the Anglican church was founded in Malabar. Today it is a part of the Church of South India, which was inaugurated in 1947 and unites Anglicans, Methodists, Congregationalists and Presbyterians.

Abraham Malpan was among those who came under the influence of the C.M.S. workers, who emphasized the principles of the Protestant Reformation and translated the Bible into the local Malayalam dialect. Efforts to initiate reforms in the Syrian church finally forced Malpan to leave the group and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of the church in Malabar as it existed before Roman Catholicism was introduced in the country.

It was the Danish Mission that first sent workers to India at the beginning of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July 1706. But for some reason the Danish mission enterprise in Tranquebar gradually declined.

However, the honor of being the father of modern Protestant missions in India belongs to William Carey, an English Baptist. It was the work of Carey, along with that of Marshman and Ward, that inspired other missions to extend their work in India. While these foreign-mission organizations have carried their divisions at home to the mission field, they have done their work effectively, promoting educational, medical and social programs with enthusiasm.

Their contributions to the well-being of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the missionaries. But today even smaller Christian bodies, including the Pentecostal and Plymouth Brethren, are represented throughout the country.

While missionary activity has not been affected by the achievement of national independence, a break with this policy may be expected. This may result in fewer foreign missionaries coming to India and in the reduction of foreign aid to churches that have not yet fully become self-governing, self-supporting and self-propagating.

It is in such a climate as this that the World Council will meet in New Delhi. The Indian church has invited the World Council of Churches to hold its assembly here, and the government has assured the visiting church leaders of a welcome.

The church in India is certain to receive great impetus with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India and Ceylon. It is certain that the World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And while it is now legally abolished, it is by no means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian church.

There is also the feeling in many quarters in India that Christianity is a Western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage to him. The presence of Eastern traditions will also help to clear up some of these misconceptions and the assembly itself will make it clear that "we are but part of a world-wide fellowship, which owes its allegiance to the one master whom it declares to be the 'Light of the World.' "

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral part of the life of the church.

The church must fulfill its mission to bring light to the world by bearing witness to its Lord, as the Scriptures command. At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India.

Common Search

It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortunately, the spirit of accommodation and comprehension that made this possible has, at the same time, given rise in India to many syncretistic religions, which attempt to reconcile conflicting beliefs to the jeopardy of them all.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment and ignorance, as well as to distribute both land and wealth on a more equitable basis. Mahatma Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart and by winning good will rather than by force. Their examples are a challenge to those who would resort to arms. And there are many others as well in India who have demonstrated by their lives that it is better to give than to receive.

These are but some of the things that India can teach the world as it joins in the common search for good will and peace. So it is that the church of India prays that the forthcoming assembly of the World Council in India may be an occasion for realizing anew the meaning of the self-offering of our Lord as the "Light of the World."

Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church of Malabar is a president of the World Council of Churches. Photo by courtesy of Philip Gendreau, New York.

Council for Lay Life and Work Organized

EMILY C. LESTER

PERHAPS the most unusual of all the instrumentalities of the United Church of Christ came into being in September when the Council for Lay Life and Work "put flesh on the bones" of paragraphs 82 and 83 of Article VIII of the Constitution and paragraph 226 of the Bylaws of the United Church. Twenty-five of the thirty members elected at General Synod met with the executives of the four existing lay organizations at the Morrison Hotel, Chicago, Ill., September 27-29.

Interim Chairman

At this meeting they set the wheels in motion for carrying out the mandate of responsibility for "increasing, developing and coordinating the activities and participation of laymen and laywomen in the church as a means of witnessing effectively for Jesus Christ in all areas of life." No easy task, that, especially when it blazes a trail in the field of men's and women's work!

Numbering among its members housewives and executives, parish ministers and businessmen, the council chose Dr. J. Earl Danieley, president of Elon College (N. C.) with a Ph.D. in chemistry, as the chairman to serve during the interim period until a constitution is adopted. Dr. Danieley is also president of the Laymen's Fellowship of the Congregational Christian churches. He was one of the youngest college presidents in the United States when elected to that office four years ago.

Assisting Dr. Danieley will be Mrs. Waldo Berlekamp and Bernard F. Roberts as vice chairmen. Mrs. Berlekamp, wife of an E and R minister in Fort Thomas, Ky., is one of the two representatives of the E and R General Council on the board of the Women's Guild. Mr. Roberts, a member of the fast-growing Christ Congregational Church in Silver Spring, Md., has held many posts of leadership there as well as in the Middle Atlantic Conference of CC churches. Secretary is Mrs. Arthur R. Achtemeier, wife of an area minister for the E and R Church with headquarters in Scottsbluff, Neb. She has the distinction of being the mother and the mother-in-law of professors at Lancaster Theological Seminary. Walter S. Wood, Congregational Christian layman of West Richfield, Ohio, the newly elected treasurer, has served for more than twenty years as treasurer of a restaurant chain.

For five years a committee representing men and women from the four lay agencies has been planning for the place of the laity in the United Church of Christ. As might be expected, in a period when the Department on the Laity of the World Council of Churches was developing, and in a time when the pattern of relationships of men and women in both church and society was undergoing great changes, the thinking of the group has not remained static, but has progressed through years of study, planning and working together.

The Joint Lay Negotiations Committee was able to provide the Council for Lay Life and Work with basic documents in the form of a proposed constitution and bylaws and possible organizational structures. Added to this was the counsel of four "experts"—Lillian S. Gregory, J. Kenneth Kohler, Florence A. Partridge and William E. Peterson—who have guided the committee while carrying responsibility for their respective organizations.

In Chicago the proposed constitution and bylaws was adopted almost in its original form as "working rules" to guide the Council for Lay Life and Work during the interim period when it is deciding just what permanent form it will take. Standing committees (finance, nominating, personnel study) were named and provision made for committees to work on permanent structure and a constitution.

Future meetings of the council are planned for November 17, 18 in Cleveland at the close of the Women's Guild Quadrennial and at Buck Hill Falls in January as a part of the Assembly of the United Church of Christ. In addition, it is planned to have the council meet with the boards of the four existing national lay groups and with presidents of men's and women's state organizations in February.

Joint Efforts

Conferences and synods going through the realignment and reorganization process are asking the council for direction. It is hoped that each conference will wish to plan for a Council for Lay Life and Work in its "bailiwick" to coordinate the work of men and women at that level.

The Council for Lay Life and Work asks men and women in local churches to "keep on doing what you are doing" until you find something better to replace it. In some local churches men and women are sharing in the life of the church through such means as joint Bible study, mission study and social-action groups.

The thirty members who make up the Council for Lay Life and Work covet the interest of all lay people, their willingness to try something new as that is indicated and their belief in the laity as the "whole people of God" dedicated to the task of witnessing for Christ and his church in the world.

Emily (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photo by Chicago Photographers.

Members of the newly formed Council for Lay Life and Work met recently in Chicago and adopted "working rules" to guide the council in its formative stages.

What kind of power do we need to create world peace?

WILLIAM ROBERT MILLER

A FAMILIAR slogan blazoned on U.S. Air Force recruiting posters is "Power for peace." The kind of power implied is warmaking power. The slogan itself is reminiscent of the "doublethink" and "newspeak" of George Orwell's *1984*. How many of us really believe that the kind of power by which war is made can "keep the peace," assuming that "peace" is something that we now have?

Orwell is dead now. It would be presumptuous for anyone to say just where he would stand today politically. Perhaps the revolts in East Germany, Poland and Hungary would have reversed his growing pessimism. Or their lack of success might have tended to confirm his vision of a world of darkness.

Fraudulent Slogans

It is hard to say whether the issues of today would find him supporting Hugh Gaitskell or Bertrand Russell. But I think he would, above all, be on the alert for the fraudulence of all slogans, pro- or anti-East or West, the Free World or the world of the Iron Curtain.

It is not hard to imagine him sharing the avowed purposes of NATO, while vehemently denouncing France's use of NATO arms to fight its "dirty war" in Algeria, and protesting the United States' leasing of bases in Falangist Spain. Likewise, whatever Orwell's position on nuclear disarmament might be, it is inconceivable that he would omit a scathing commentary on the similarity between U.S. and Soviet sloganizing of peace.

Among pacifists we sometimes hear the complaint that, time and again, the U.S. Government permits the Soviets to gain the advantage in the "battle for men's minds" with its unceasing, even if insincere, propaganda for peace. "Fight for peace" is a familiar slogan of the Soviet "peace offensive." The semantics of it are somewhat jaundiced, however, by its association with the Stalinist watchword of the Korean War: "Kill the mad dogs of imperialism"—a strange way, indeed, to fight for peace.

In Russian, the title of the Kremlin-inspired World Peace Council (the official translation) means "World Council for the Defense of Peace." The clear implication is that peace is something the Communists have and they intend to hang onto it at all costs, even if it means waging war to do so.

Crass Terminology

Surely no pacifist or liberal in his right mind wants the United States to emulate such a pernicious absurdity. Yet that is the upshot of the Madison Avenue approach, which has us engaging in the "doublespeak" of "Power for peace." It is a lot slicker and smoother than the Soviet terminology of "defense" or "fight," but it is all the more crass for its being so directly used in support of our armed forces.

The military would have us believe, says the poet e. e. cummings, that "killing is an act of Christian love." And indeed one would almost suspect this when confronted with the empty piety of the recruiting posters at Christmas time, which echo the business world's idea that buying is an act of Christian love and ornateness a fitting symbol of the Christian hope. In the United States, hands that come together in prayer are never so close to God that they cannot quickly press the panic button that will incinerate the world, and the church press outdid itself in paying homage to John Foster Dulles, who reported that Generalissimo Francisco Franco, the gravedigger of Spanish democracy, was a "Christian gentleman"—a remark to warm the cockles of an atheist's heart.

We are plainly in a dilemma. If we urge complete candor upon our Government in the propagation of its actual policies of power politics, we might open a Pandora's box of crass materialism. "How would I make a living otherwise?" replies a laboratory technician at Fort Detrick's germ warfare factory, when it is suggested that the United States should cease manufacturing toxins and gases capable of slaughtering hundreds of thousands of farmers, shopkeepers, factory workers, school children and others who comprise "the enemy" on the other side of the Iron Curtain.

Morale Poster

How would it look if our Government printed recruiting posters showing the faces of Russian or Chinese children with the slogan: "Be prepared to kill theirs before they enslave ours"? This would not be very good for our servicemen's morale, to say nothing of their Christian consciences—but would it be inaccurate as to the intentions of a policy of nuclear deterrence?

A similar morale poster for factory workers might show a group of disfigured survivors among the rubble of a Nagasaki church captioned: "Bombs create jobs," followed by a list of the kinds of jobs, from making the bomb itself to producing the building materials and medicines used in hospitalizing the survivors.

A good Madison Avenue firm could surely find a variety of similarly appealing pictorial treatments for the truistic slogan, "Munitions investments pay off big." Everyone is sorry, of course, but when the chips are down the moral barriers have always come down quickly enough to assure a prudent regard for oneself and one's material advantages as over against prob-

(Continued on page 22)

Mr. Miller, a member of the Riverside Church in New York City, is managing editor of *Fellowship*, the magazine of the Fellowship of Reconciliation.

E and R missionaries reach the clinic at Concepcion del Norte, Honduras, in a plane operated by the Missionary Aviation Fellowship.

Along the Royal Highway in Latin America

JEROME J. FUSSELL

In Latin American countries the central highway is often called El Camino Real, the royal highway. This is the major artery, linking them in one realm and binding together their citizens.

The United Church of Christ is also forging a new royal highway connecting the United States, Mexico, Honduras and Ecuador, linking people of North, Central and South America in one witnessing community.

This new highway leads into the heart of Latin America—the twenty nations that start at the northern border of Mexico and stretch to Cape Horn. This is predominantly a Spanish and Portuguese-speaking area of tremendous potentiality.

Rapid Growth

Protestant Christianity has grown in the rest of the world at a ratio of six new members for every one in 1900, but in Latin America the proportionate growth has been ten to one and the ratio continues to increase. In 1900 there were only slightly more than 50,000 Protestants in all Latin America. Today there are approximately six million church members and the total Protestant community is estimated to be three times that number.

Alberto Rembao, a Latin American Protestant leader, has said: "Latin American Protestantism is no longer an imported product. It possesses a national community in each country. . . . In other words, it is a spiritual reality that has taken flesh in South America." Many would agree with Mr. Rembao that Latin American Protestantism represents "the most fertile portion" of the world mission of the Christian church.

What importance does Latin America hold for the future? The rise of Latin America to world importance in the second half of the twentieth century can be compared to the promise North America offered in the second half of the nineteenth century. It holds all the promise of one of the world's newest frontiers.

The population of Latin America is "exploding" at an unprecedented rate of 2.4 per cent every year, the highest rate of increase in all the world. Today the populations of the United States and of Latin America are roughly the same. But in two more decades Latin America will have 50 per cent more people than the United States and by the year 2000 its population may be double that of this country.

Many North Americans are surprised to learn that four of the six largest cities in the Western Hemisphere are located in Latin America. These are Mexico City, Buenos Aires, Sao Paulo and Rio de Janeiro. At the rate Latin America is growing, we may expect many more such surprises in the future.

The dominant religion in Latin America, Roman Catholicism, was brought in during the sixteenth century by the Spanish and Portuguese *conquistadores*. In the 350 years from 1500 to 1850, Roman Catholicism enjoyed a religious monopoly in this area. During that time it combined the political power of the state with religious zeal to bring entire populations under its spiritual domination. Official Vatican statistics continue to claim approximately 90 per cent of all Latin Americans as members of the Roman Catholic Church. But such claims do not reflect the widely accepted fact that the vast majority of Latin Americans are not active members of any church. In Chile, for example, only about 3.5 per cent of the men and 7.5 per cent of the women are active Roman Catholics. Only about 10 per cent of the total Latin American population are active members of the Roman Church. Obviously, most Latins are still seeking a vital personal faith.

Mexico Mission

The two denominations forming the United Church of Christ in the U.S.A. have long maintained a Christian mission to Latin America. They have had established programs of Christian work in Mexico, Honduras and Ecuador. The work of the American Board of Commissioners for Foreign Missions in Mexico was started in 1872. Later the mission was jeopardized by political and economic crises, which reduced the missionary force there from thirty people to one individual. But in 1945 a rebuilding program began and now six American Board missionaries are serving in Mexico.

The work there extends along the western edge of that country with Guadalajara as its center. The program is carried out through schools, churches, a medical center and three social-serv-

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This is another in the *Herald* series on the 1961-62 interdenominational foreign-mission theme, "The Christian mission in Latin American countries."

Dr. Fussell is missions editor for the E and R Board of Christian Education and Publication. Photos by Stanley H. Wilke.

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ice centers. Support is also given to Union Theological Seminary and the modern Union Publishing House located in Mexico City.

In Central America twenty-two Evangelical and Reformed missionaries are now working in Honduras in a community of 4,500 Protestant Christians. This mission started in 1921 when the first Evangelical and Reformed missionaries went to San Pedro Sula, which remains the center of the work of the Honduras Synod.

"Highland" Indians

The mission program there has since grown to eighteen congregations, six schools and two medical clinics, which give more than ten thousand treatments each year. In 1959 the Evangelical and Reformed Church also became one of fourteen mission groups that united to form the Evangelical Alliance in Honduras.

In South America the Evangelical and Reformed Church is one of four denominations forming the United Andean Indian Mission in Ecuador. Begun in 1946, this program is being carried out by ten missionaries, six of whom represent the Evangelical and Reformed Church. Through schools, worship services and medical clinics this mission is reaching out a helping hand to the much neglected "highland" Indians of the Andes. Highlights of this program are the agricultural work and extension services it provides. In addition, there is a self-help weaving project carried on at Picalquí, the center of the United Andean Indian Mission work in Ecuador. One of the ministries of special promise is the student work carried on at the Casa de la Amistad (House of Friendship) at Uyumbicho. In addition to these established missions in Mexico, Honduras and Ecuador, the uniting fellowships of the United Church of Christ are at work in Latin America among German, Hungarian and Japanese immigrants. The German Conference of the Congregational Christian churches supports the work of two missionaries working among German people in Brazil and Argentina. In 1959 this program was aided by a gift of approximately $30,000 from the churches of the German Conference. The Commission on World Service of the Evangelical and Reformed Church has contributed grants of more than $6,500 in two recent years toward the support of the work of the Rev. Balazs Nagy among Hungarian Reformed people now in Argentina. It also provided $1,000 for work among Hungarian Reformed members in Sao Paulo, Brazil. Additional grants to Brazil, Ecuador and Honduras made seeds and vitamins available.

Through the support of the United Church of Christ in Japan (Kyodan) we are also helping to care for Japanese immigrants in South America. A Japanese couple is now at work with the Japanese who have emigrated to Brazil; another Japanese missionary was sent by the Kyodan to serve in Bolivia, supported by Methodists in Switzerland.

Almost all of the nations in Latin America are enjoying a period of religious liberty today. Where this is true, there exist amazing opportunities for Protestant Christian growth. Where this is not true, there is need for a great measure of fidelity in making a Christian witness.

Illiteracy continues to be widespread throughout Latin America. As Bishop Sante Uberto Barbieri of Argentina pointed out in the first article of this series in the *Herald*: "The great majority of Latin American countries have an average illiteracy rate of more than 50 per cent; two of them reach the 90 per cent mark." This together with the fact that fifteen million of a total of thirty million children will not get an education because of the lack of schools challenges our imagination and our Christian compassion. In the face of needs such as these, all Protestant Christians in this country are called at this hour to put their faith to work to the glory of God and in the service of their fellow men in Latin America.

Largest Spanish-speaking Protestant congregation in San Pedro Sula, Honduras, worships in the Evangelical Church, which stands on a busy downtown corner.

Early Industrialism and Welfare Capitalism

INDIA AND THE WEST

By Barbara Ward *(W. W. Norton & Co., $4.50)*

Soberly, let it be put down: the American, and especially the Christian American, who wants to understand and help the contemporary world should never miss a book by Barbara Ward. A noted writer on economics and international affairs, Miss Ward is the author of many books, the most recent being *Faith and Freedom* and *The Interplay of East and West.*

Penetrating Analysis

All of Miss Ward's books have been wonderfully helpful. This one compels profound respect for its range of knowledge and depth of insight, as well as for the author's ability to put difficult matters in lucid sentences.

One is almost sorry Miss Ward did not choose a different title. For while a "Marshall Plan" for India is the chief objective, this is also a penetrating analysis of early industrialism in the West and of its successor, "welfare capitalism" or the mixed economy. And in one chapter we are given a devastating criticism of Marxian economic theory.

Speaking of early welfare legislation in England, Miss Ward writes: "The trouble began when government took to regulating hours and inspecting conditions of work. The supporters of *laissez faire* wailed that it undermined their system. They were wrong. The system it undermined was that of Marx." If the meaning of these sentences is not immediately clear to the reader of this review, the paragraphs that precede and follow them in the book make it superbly clear.

The central thesis of this extraordinary book can easily be outlined. The early capitalists achieved large-scale saving for further investment (that is, for the development of mines, factories, railroads, shipping) by keeping the workers on a bare subsistence wage. If children worked sixteen hours a day and often collapsed at the machines, this was the price paid for the accumulation of profits that could be invested in further economic development. Incidentally, when we today criticize Communist countries for minimizing consumer goods and even enslaving workers, while pouring money into heavy industry, we should remember that early capitalism did exactly the same thing.

Two factors brought that phase of industrialism to a close. The extension of the franchise to the workers enabled them to put pressure on government for the enactment of remedial legislation. And an outraged Christian and social conscience demanded an end to the inhuman exploitation of men, women and children.

India, China and Russia started their present economic development from a low level, roughly parallel to the level from which industrialism started in England. The problem for these countries is, as it was for England, how to amass enough capital to build a strong economic machine. Russia and China do this by making the workers work almost beyond endurance, while giving them little in return. They are promised a future paradise but they must wait for it in far from paradisal circumstances.

But India cannot do this. The masses have the vote! They will turn out a government that exacts from them what the early capitalists exacted and contemporary Communist governments exact from the workers. In addition, an awakened social conscience will not permit too much present deprivation for the sake of future gain.

Since capital must be amassed, this is a real dilemma. And it is not yet certain if the problem can be solved in India without recourse to dictatorship—a solution, as Miss Ward emphasizes, deeply distasteful to the present leaders of India. The author sees no satisfactory way ahead except in a "Marshall Plan" for India—the money to come, not solely from the United States as in the original plan but from all countries in which the per capita income is above, say, $500.

In a long, careful analysis of India's three Five-Year Plans, Miss Ward demonstrates that, given such aid, India can reach what economists now call the "take-off point," that is, the point at which the economic machine really gets going and generates resources for its own development.

The book ends with two powerful chapters: "The Battle of Ideas" and "My Brother's Keeper." We quote a few lines from the latter chapter: "By a strange irony it is not the Christian West that speaks today about purpose and compassion. However twisted the motives behind Communist propaganda, however specious the promises, one appeal of communism as a world force is clear: it talks the language of vision and brotherhood. Behind each local conquest of power lies the vista of a world made one by communism and thus prepared to achieve the final aim of man and history—an apocalyptic society in which lion and lamb lie down together and 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . .' "

Ultimate Challenge

"This is the ultimate challenge we face: to extend our vision of the good society to the whole family of man. Our wealth and comfort hold us back. We find it easier—as do the wastrels of any age—to 'sit down to eat and rise up to play.' We can, like the misers of every epoch, argue that even the smallest transfer of our superabundant wealth will face us with bankruptcy and ruin. It is easy for us, as it has been for the lazy and unaware of every generation, to pretend that nothing has changed, that the world is not in flames, that the old ways are better and that, if the poor lack bread, they can eat cake. Societies, classes, families all have tried these evasions in the past.

"Marie Antoinette playing shepherdess at Trianon when the peasants, not the sheep of France, were eating grass; Rome bemused with bread and circuses while the barbarians gathered at the gate; the Cretan kings drinking deep behind the walls of Knossos with Mycenaean fleets waiting to take the city in the night—all these are symbols of the fate that awaits the complacent and the comfortable when they let their good fortune stifle their good will."

One hopes that many ministers, as well as businessmen and politicians, will read this book. It can, for one thing, help to give substance and reality to our Christian teaching about responsibility for our neighbors. "It is our fortune at this point of crisis to have all the physical resources that are needed to create a new world of opportunity," Miss Ward concludes. "It is our tragedy that we may lack the vision and the will."

Herman F. Reissig
Secretary for international relations, Council for Christian Social Action.

Mrs. David D. Baker

E and R Guild to meet in Cleveland on Nov. 14

Mrs. James D. Wyker

RUTH M. AUCHENBACH

More than six hundred E and R women will come together at the Sheraton-Cleveland Hotel, Cleveland, Ohio, November 14-17, to think and discuss together about what is involved in the theme for the Women's Guild's fifth and last quadrennial meeting "What do ye more than others?" Mrs. Clair V. Rhodes, Allentown, Pa., promotion committee chairman of the Women's Guild, is program chairman for this event.

Keynote Address

Local, regional and synodical delegates, as well as life members of the former Woman's Missionary Society and the former Evangelical Women's Union, will be present as Mrs. David D. Baker, New York City, editor of the *Church Woman*, opens the first morning's session and succeeding morning sessions with worship and meditation.

The keynote address on the first morning will be given by the president, Frances Kapitzky, Strasburg, Ohio, whose subject will be "We measure our ministry."

Highlights of the week will include addresses by Dr. Allen O. Miller, Professor of Systematic Theology at Eden Theological Seminary, Webster Groves, Mo., on "What is the mission of the church?"; by Dr. Roger L. Shinn, Professor of Applied Christianity at Union Theological Seminary, New York, on "Understanding today's world"; and by Mrs. James D. Wyker, Berea, Ky., special representative of United Church Women, on "Pioneers in a world of change." Dr. Miller's address will introduce a combined presentation of the boards and commissions of the church and the Women's Guild departments of work, which will attempt to interpret how our church seeks to fulfill its mission.

A special twentieth anniversary fellowship dinner is scheduled for the evening of November 14, featuring significant events and people of the past twenty years. Mrs. V. J. Bartell of Detroit, Mich., will be the toastmistress. Although this occasion will focus on past activities of the Women's Guild, emphasis will be placed on the fact that experiences of twenty years are stepping stones to larger possibilities in the United Church Council for Lay Life and Work. A reception will be held Wednesday evening for guest speakers.

There will also be reports of committees, staff and treasurer, as well as election of officers—all of these necessary features of any quadrennial meeting.

On two afternoons the Karamu Players of Cleveland will present a chancel drama in Old Stone Church on Public Square, the title of which is "The Sign of Jonah." At the same time there will be twelve simultaneous discussion groups meeting at the hotel on the subject "What do you consider to be our most urgent concerns as we seek to create and renew the church today?" Each woman attending will thus have opportunity to see the play on one of the two afternoons and to participate in a discussion group on the other.

Lay life and work in the United Church of Christ will be discussed by the Rev. Lillian S. Gregory, Chicago, Ill., executive secretary of the National Fellowship of Congregational Christian Women, and Dr. J. Kenneth Kohler, St. Louis, Mo., executive secretary of the E and R Churchmen's Brotherhood. This will be followed by a panel discussion by members of the Council for Lay Life and Work.

Commitment Service

On Thursday evening at Old Stone Church a communion service will be held with Dr. Thomas D. Garner, vice president of the Evangelical and Reformed Church and pastor of St. John's Church, Nazareth, Pa., as celebrant, assisted by Dr. Elam G. Wiest of Cleveland, president of Northeast Ohio Synod. Dr. Garner will install the new officers at a closing session.

A presentation of honorary memberships will be made by Mrs. George P. Ellerbrake, New Braunfels, Tex., first vice president of the Women's Guild, and a memorial service will be conducted by Mrs. O. K. Maurer, Red Lion, Pa., former representative of the church on the Women's Guild board of directors.

The closing address will be given by Florence A. Partridge of Cleveland, executive secretary of the Women's Guild. Her theme will be "As though to an adventure." Part of this closing address will be in the form of a commitment service, which will serve as a rededication to a new and broader concept of adult responsibility in the life of the church.

Miss Auchenbach is secretary of promotion, E and R Women's Guild, Cleveland, Ohio. Photos by courtesy of Mauri Bank Studios and Methodist Prints.

A Communion Meditation

The Values That Endure

ROBBINS W. BARSTOW

In PSALM 90 we read: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. . . . So teach us to number our days that we may apply our hearts unto wisdom." And Paul writes to the Corinthians, if I may venture to paraphrase it: "Many of the things by which we lay great store are only transient, but there are other things, inner values, that are eternal."

Life's Experiences

Life is full of contrasts and rich experiences. Let me share with you some impressions from a memorable day. A few years ago I flew to Athens in connection with my National Council responsibilities for the overseas union churches. Incidentally, that took less time than it took Paul to cross over by ship from Asia Minor to Macedonia. I stood on Mars Hill, where he preached, and saw the Parthenon, its white marble pillars erected in 400 B.C. gleaming with ethereal beauty as the whole Acropolis was floodlighted. By day, I saw students rioting in the square—modern violence mocking that ancient and peaceful grandeur.

The next day was Greek Independence Day, March 25, and for the holiday I was fortunate enough to be included in a little party of Greek and American friends of the admiral who was then at the head of our military mission to Greece, for an outing on the water. We assembled promptly at the little harbor of Piraeus, which is the port for Athens, and found the admiral's barge amid an interesting conglomeration of shipping. There were crude little fishing boats and a few sleek modern sailboats. There were rusty tramp steamers and the King's royal yacht. Our craft was a converted air-sea rescue boat with mighty engines and up-to-the-minute equipment of every sort.

Soon we cast off and in a few minutes crossed the Bay of Phaleron, beneath which rest the hulks of ships and bones of men who battled with the Persian fleet centuries ago. Then we raced southward, glimpsing on our right the snow-capped mountains of the Peloponnesus. We passed several interesting islands, rugged and bare except for a few olive trees, occasionally a small fishing hamlet or the ruins of some minor local temple. Then we rounded a rocky point and at reduced speed entered a lovely little bay with quiet water so clear that we could see the rocks on the bottom many feet below. Off to starboard we passed the rusting wreck of a cargo ship destroyed by bombs in World War II. Then we eased in to the rocky shore at the head of the bay and tied up to the olive trees at the water's edge.

Stimulating Moments

Stepping off, we walked up through the terraced olive groves over a carpet of tiny flowerets of many sorts and on up to the crest of this island. What a view of sea and land and sky spread before us, and down on the other side in a sheltered cove of turquoise blue was another fishing village, tiny boats drawn up to its shore or bobbing at their moorings. But crowning this out-of-the-way spot were the ruins of an old Venetian fortress dating back, of course, to the days when Venice and Genoa and Naples and other cities fought for the rich trade routes and when merchant princes controlled the puppet governments. Among the ruins were more delicate flowers, some like miniature orchids, springing up where the mailed feet of sentries had paced and providing a fringe of quiet beauty for the old gun emplacements.

What thoughts were stimulated in those moments! Time seemed to stand still—a thousand years were but as yesterday. Where were those merchant kings with their lust for more wealth, putting their confidence in force? Who knows or cares who won those battles? But the olive trees still yield their harvest and the flowers are growing amid the ruins—symbols of God's grace and God's patience.

Then, returning to our boat, we partook of a delicious picnic luncheon and as we were finishing, there came along the shore path a Greek girl of 12 or 13 years with her flock of black goats.

Spontaneous Generosity

She was barefoot, of course, wearing a tattered brown skirt and a torn orange sweater and her eyes sparkled with timid interest as she came upon this strange company of intruders. In that remote spot she had seen few if any foreigners before this.

Then the admiral's wife, through a Greek sailor as interpreter, invited the girl to come near and offered her a big piece of luscious cake. But this was in Lent, mind you, and as a faithful Orthodox Christian the girl was observing the fast, so she asked if eggs and butter were in the cake! Our hostess, with more spontaneous generosity than accuracy, said she didn't know what it was made of and urged the girl to take it, which she did with a shy smile. Then she and her goats scampered off out of sight over the hill.

In a few minutes, however, she came hesitantly back to the boat and handed to the woman who had given her the cake a present of appreciation—all she had in her poverty and isolation—two small fresh eggs wrapped in a bit of cloth! She wanted to say thank you to the American lady and we all were touched by the gracious simplicity and genuineness of this young Greek peasant girl.

Then after a bit we put off and with a roar of those powerful engines sped away from that quiet spot as though in a hurry to re-establish contact with real-

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Dr. Barstow, formerly executive director of the Department of Overseas Union Churches of the National Council, is interim minister of First Congregational Church in Chappaqua, New York.

S. MACON COWLES JR.

IN ALL THIS, remember how critical the moment is. It is time for you to wake out of sleep, for deliverance is nearer to us now than it was when first we believed. It is far on in the night; day is near. Let us therefore throw off the deeds of darkness and put on our armor as soldiers of the light" (*Romans* 13:11, 12).

A fighting ship can seem to the Sunday visitor a harmless thing. Here is a sailor peeling potatoes, there a group chatting, playing cards or swabbing the deck—very peaceful.

Hour of Crisis

How different during war! In the hour of crisis general quarters is sounded and every man is on his feet moving quickly to his battle station. No time now for peeling spuds, playing cards, swabbing the deck. In crisis every man knows the ship is built for battle. The bulkheads are sealed, the guns uncovered and manned. All is made ready for just one task.

"In all this, remember how critical the moment is." During a walk with a world church leader recently there was a long silence in which he seemed to be whispering: "We don't have ten years. We don't have ten years." A friend broke in with another thought so that the meaning of those whispered words could not be pursued. But never mind. History is running at full tide; the foundations of society are shaking violently; time seems to be closing in. The theme grows monotonous, yet who can deny its truth? Dr. Samuel H. Miller, dean of Harvard Divinity School, in addressing the graduating class at Princeton Theological Seminary said that if religion is to deal honestly with today's world, it must see that world "in full-scale, radical revolution." Dr. Charles Malik of Lebanon, speaking to the General Council of Congregational Christian churches in Philadelphia spoke in hammer blows of the massive dissolution and exciting hopes that lie all about us today. "We are really at the end of a whole epoch of history," he said, "and we do not know what the new epoch is going to be. This," he went on, "is what makes the present moment most exciting. Everything today is at once an end and a beginning; everything is critical and formative. In politics, in economics, in the international order, in the sense of security, in science, in fundamental thought, in religion, in man's own intimate relations to his creative energies—in these realms whole orders are dissolving and something new and as yet undetermined is dying to be born."

In such a world, so fraught with peril and hope, the church is ministering. It is not the world it was even a few years ago. David Danzig, writing in *Commentary*, has brought this rudely to our attention. In an article entitled "Christianity in a 'post-western' era," he reminds us of how closely Christianity has been tied to Western culture—an alliance we are reluctant to admit. As the West expanded the church advanced.

But now we have something new. The center of power is shifting to the East. With that shift the religion of the West is finding it tough going. Christianity is not being accepted so uncritically. And as the East rises, its religions are growing bolder and more vocal.

The population explosion is accelerating the shift and reinforcing the minority status of Christianity. In 1900 Christianity was dominant in about one-half of the world; today it is dominant in about one-third of the world; by 2000 it will be dominant in only one-quarter of the world.

On almost every continent Christianity is losing ground. Everywhere the church is on trial. Everywhere it is being severely tested. "In all this, remember how critical the moment is."

Time of Hope

Yet in the midst of this crisis—perhaps because of it—there is hope. "It is time for you to wake out of sleep, for deliverance is nearer to us now than it was when first we believed. It is far on in the night; day is near." Paul thought in strong eschatological terms. He believed the end of the present age was near. We have lost this note in our preaching, but events are sending us back to it.

So Dr. Truman B. Douglass says in the current biennial report of the CC Board of Home Missions: "It may be that there is no time at all—that the human adventure on this planet will be concluded tomorrow, that whether or not a person will find meaning and purpose in his existence will be decided in the next hour. It may be that today is Judgment Day, as it well may be for any of us as individuals. Indeed, it is Judgment Day; for every man stands under the permanent crisis of the gospel, called to say 'yes' or 'no' to the seeking, saving love of God made incarnate in Jesus Christ."

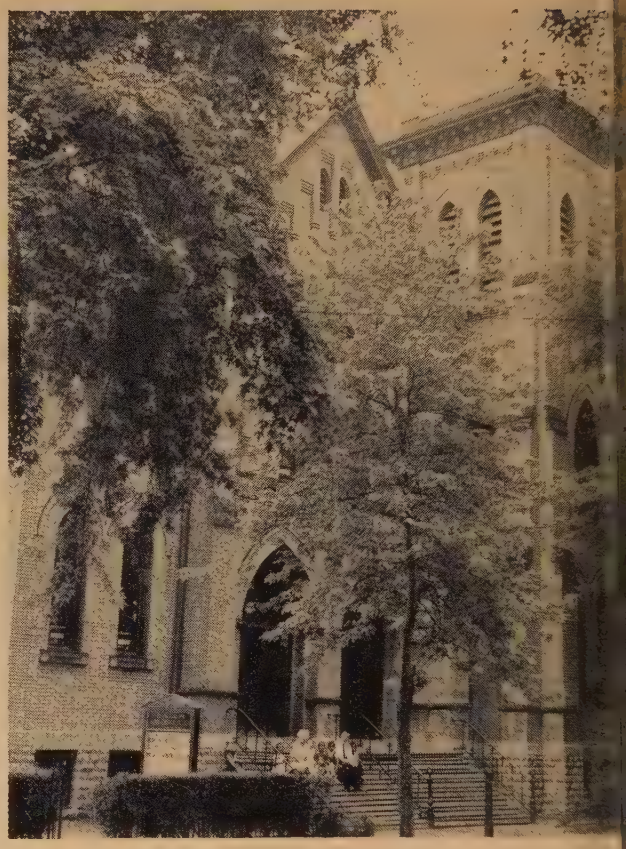
It is easy to see that "it is far on in the night." But it takes a good deal of faith to see that "day is near." That, in any case, is in the hands of God, and Jesus taught us not to speculate on the day or the hour. Even from a human point of view, though, the night does give promise of a new day. In the dark hour of crisis the call to general quarters sounds and men ask with urgency: "What is my battle station?" "What is the primary function of the Christian community?"

Today you and I are being called away from our potatoes and our cards, from our penny collections and our bazaars, from our fixed buildings and our busy calendars. In the terrible night we must ask the elementary question: "What does the church exist for?"

(Continued on page 23)

Dr. Cowles is a member of the promotional staff of the Stewardship Council, United Church of Christ. Illustration courtesy of Missions Council.

Ministering in the Shadow of City Hall



The author and Mrs. George Heckson are center of admiring group on steps of Salem Church, Buffalo, N. Y.

THE congregation of Salem Church (E and R) worships in a building on a side street about five minutes from the city hall in Buffalo, N. Y. Ninety years ago, when Sherman Street was in the suburbs, members of another Evangelical and Reformed congregation were asked to establish a new church on this site. As German-speaking people moved to this part of the city the congregation grew and, full of hope, built the present church structure in 1908.

Almost immediately, however, members began to move still farther from the city and slowly the congregation decreased in size. In 1948 a booklet published on the occasion of Salem's seventy-fifth anniversary pictured a youth group consisting of five young people who were described as the future of the congregation! By 1955 none of these was any longer a member of the church.

Integrated Fellowship

Meanwhile, Negro families began to move into our neighborhood. In the early Nineteen Fifties the congregation began to sizzle as Pastor Paul C. Jordan and members debated the questions: "Shall we disband and sell the church? Shall we draw close together, warming ourselves until we die? Or shall we become what God wants us to be—an integrated fellowship serving in an integrated neighborhood?" Under the patient guidance of the pastor and many of the members, the picture of Salem as a German family society meeting in a beloved building began to be smudged and then redrawn.

Basic decisions were made. The congregation would continue to worship on Sherman Street, the doors would be thrown open to all people and the German family "cruise ship" would become a "lifeboat," throwing out lifelines upon the deep waters of the parish. The E and R Board of National Missions and West New York Synod promised support. An associate pastor was called.

My ministry began in May 1957. I cannot forget the first months that we were here. I was filled with panic as I looked out on the scattered congregation each Sunday morning and took part in the tiny church school, as I sensed the tiredness of many members and the hostility of several, and as I realized a new sense of great personal inadequacy. However, throughout those years and continuously since there has been a group of laymen who have listened to new ideas, criticized honestly, expressed doubts and hopes frankly and supported me each step of the way.

In the humble judgment of this writer, the pastor of a church in a radically changing urban neighborhood holds the key to the success or failure of a church's ministry during the time of rapid transition from "cruise ship" to "lifeboat." If the pastor has a vision of the local church as mission and presses constantly for this while at the same time giving opportunities for the airing of opposition, frank disagreement or outright hostility, the local church can be open for God's renewing power. On the other hand, if the pastor refuses to lead, shrinks from outspoken and constant criticism, or lets a small power group in the congregation hold control, even God will find it almost impossible to renew the church.

City pastors must learn to face hostility frankly without being shattered thereby. This we cannot accomplish alone. In each city pastors must be given help as they lead their congregations into renewal. This calls for more than a monthly ministerial fellowship meeting, more than an occasional visit from the synod president or conference superintendent. A pastor of a church in transition or of a new mission church needs to be part of a tightly disciplined Scripture-studying group whose main purpose is to help each member grow in his understanding of the city and the relationship of his church to its parish.

The picture that members of Salem Church had of themselves continued to change. This happened chiefly during the frequent congregational meetings at which the scope of mission was defined, parish boundaries marked out and various crises talked through. The elders helped the pastors to preach more graphically. Sermons on the nature of the church as mission were preached regularly. A unison prayer of confession was introduced at the beginning of the worship service. Bible study groups, which were begun and should have been started sooner, became a vital part of the church's program. The idea—all too prevalent in our churches—that the pastor "does" the calling, "does" the

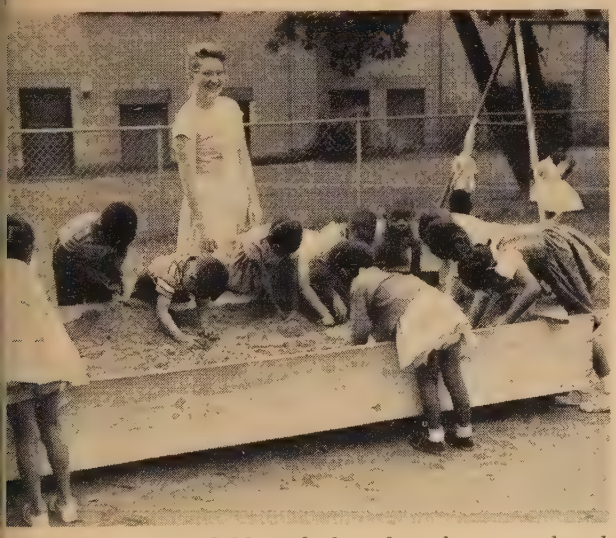
HOWARD S. FULLER

This is another in the *Herald* series on the 1961-62 home-mission study theme "Churches for New Times."

Mr. Fuller is pastor of Salem United Church of Christ (E and R), Buffalo, N. Y. Photos by courtesy of the church.

evangelistic outreach, "does" the praying for all is being replaced, I hope, with the idea that the church fellowship is the primary representative of God in this place. Gradually the words, "That's a fine idea, pastor, you do it," are being replaced by the words, "We want to do this new thing. It is our responsibility. We are Christ's hands and feet in this parish."

For many members discipleship is coming to mean more than just filling a pew and handing in an offering envelope. They are saying, "We are responsible for mission. We must share what we have found with all the world, beginning in our neighborhood." The image of the congregation as a lifeboat drawing people into the building and program is now being redrawn in some minds into a picture of members with lifelines, standing out in the waters of the parish to sustain drowning people until they are strong enough to swim to the boat. We are just beginning a house-church program at Salem. Members meet in the homes of families who have never come to worship, leading worship, conducting Bible study and sharing the gospel of Jesus Christ. Certainly much needs to be done in this area of our common life—in Buffalo and elsewhere.



Neighborhood children find ready welcome at church school and other groups conducted by Salem Church.

Just as the pictures in the minds of pastor and congregation have had to be redrawn, so it has been necessary to bring about a change in the image of the church as it exists in the minds of the people in our neighborhood. An electronic carillon, which automatically plays hymns morning and night, has been installed. Women of the church go up and down our streets locating the unchurched and inviting them to become a part of the congregation. The Fishermen's Club sends its members to call on those without a church home. A day nursery is held three days a week for 3- to 5-year-olds.

Four years ago we went up and down the streets inviting neighborhood children to our Sunday church school, offering to pick them up each Sunday morning. Now 180 neighborhood children belong to our Sunday church school and "taxi service" is no longer necessary.

During the summer months a nine-week program of Vacation Church School, resident camp, calling and research is carried on. The Rev. Paul Smith, graduate of Talladega College and the Hartford Seminary Foundation, is our colleague in this work. The E and R Department of Special Ministries sent us four college students to help. Last summer six other city churches worked with us as we trained our staff, served in the neighborhoods and studied together. Young adults from churches in the area gave evenings and weekends to this ministry and all available church members offered their services.

Financial aid to be used for this outreach comes from churches of our synod. Again and again it has been our experience that leadership and financial aid are available whenever our congregation demonstrates a need for help. More and more, as the years go by, leadership for our mission is provided by Salem members themselves. Because so many of our neighborhood people come from different church backgrounds and are puzzled as to how to join our fellowship, we have an Invitational Sunday from time to time. After the sermon a call is given to those present who are ready to come to the chancel and indicate their desire to join the Inquirers' Class. During a coffee hour that follows, members become acquainted with these prospects.

The class meets for six to eight weeks and studies the booklet *I Believe* by Nevin C. Harner. During these class hours on Sunday mornings, prospective members are helped to define and sharpen their understanding of the gospel and they are given some job to do in the church's expanding program. Again and again the question "Do you believe that Jesus is our Lord and Savior?" is interpreted to mean "Do you intend to become a part of his body, one of his hands and feet, to serve him by worshiping weekly, by constant study, by giving proportionately of your income and above all by going forth into the parish in his name?" By the time these persons join the congregation they know they are part of the body of Christ and are already hard at work serving with us.

Important Ministry

Fifty-five of our 190 members are Negroes; all boards, choirs, and fellowship groups are integrated, as are the teaching and pastoral staffs. As the program has expanded we have tried to refrain from using promotional "gimmicks," asking instead, "What does God want us to do now?" Much of the energy that might go into money-raising activities such as bake sales, suppers and bazaars is available for mission because members have accepted the discipline of proportionate giving.

The pastors and people at Salem are only beginning to become a community of the Holy Spirit. Each of us in the years ahead must take new steps in the discipline of discipleship, to continuously keep our lifelines out and our lifeboat afloat. We must learn to exercise the important ministry of effective political and social action to meet the need for better recreation, lower rents, jobs for our unemployed and skilled counseling for broken families.

Salem, along with other Protestant churches, must find ways of sharing and cooperating in mission so that our encounter with the city culture may be more effective. First steps in this direction are being taken as we work together in an Inner-City Protestant Parish with eight other small neighborhood churches. Various features of other inner-city parish projects are being adapted to fit the needs of Buffalo.

As the church of Jesus Christ becomes his body, a community of his disciples reaching out into the city's life, God's love is received as a great gift, filling us with a power that can and does change our own lives and the life of our parish. The city, too, is a gift to us from God. As a downtown church receives the city, so it receives God's gift with rejoicing, knowing that thus it receives life.

The Theology of Greatness

LAWRENCE L. GRUMAN

WHEN Abraham Lincoln entered the race for Congress in 1846 he found that he was up against a formidable opponent, the widely renowned camp-meeting orator Peter Cartright, a volatile, excitable preacher. Lincoln was warned to stay away from Cartright's meetings during the campaign but he went to one of them just the same.

At that meeting Cartright asked this question: "All who desire to lead a new life and go to heaven please stand up." A good half of the congregation stood. He motioned to them to sit down and said: "All of you who don't want to go to hell please stand." Everybody stood up with the exception of Abraham Lincoln.

Religious Responsibility

When he had asked the people to sit down Cartright turned to Lincoln and said: "Mr. Lincoln, I see you are the only one who has indicated an interest in going to hell." Lincoln replied: "I came here as a listener. I believe in treating religious matters with due solemnity. So when Brother Cartright asks where I am going, I reply with equal directness, I am going to Congress." At this point the meeting broke up, but the answer that Lincoln gave is indicative of his conviction that political activity was his religious responsibility.

This much was clear about Lincoln from the outset: he was an original religious thinker. While he never joined a church he put great stock in the Bible and had an absolute trust in God. Back in Indiana Lincoln's father, Tom, was a leader in the hard-shell Baptist church. It was their conviction that God had foreordained all events, that foot washing must take place before Holy Communion, that no musical instruments should ever be played in church, that no foreign missions should be supported and that there should be no church Sunday school. These, then, were the basic convictions of the church that Lincoln attended as a boy. During that time, too, there was much denouncing of infidels —everyone was an infidel who took a position differing from the conventional posture of his own church. Anyone who tried to reconcile the Bible with scientific discovery, for example, was regarded as an infidel; any rationalist who objected to narrow Christian doctrines was branded an infidel; so was any humanist who saw that traditional religion often endangers real morality.

Lifetime Convictions

Abraham Lincoln himself was an infidel by these standards. Yet he held to some convictions that seemed to remain constant through his lifetime. He believed that there was universal salvation for all; and he had a very strong sense that once God had ordained certain things to be, they would certainly come to pass. He held that God ruled by simple justice, and he liked to repeat a little poem, which he said he had seen on a tombstone:

Here lies Johnny Congapod.
Have mercy on his soul, O God,
As he would do if he were God
And you were Johnny Congapod.

Lincoln was married by an Episcopal clergyman in 1842 and his wife, Mary, attended church for some time. Occasionally Lincoln attended with her. In 1850 their second son, Eddie, died. As the Episcopal minister was out of town at the time they asked the Presbyterian clergyman to conduct the funeral. Lincoln was greatly impressed with Dr. Smith and thereupon began attending the Presbyterian church of Springfield, Ill. Mrs. Lincoln joined this church and Mr. Lincoln often attended with her.

In 1846, during the election campaign in which he was pitted against Peter Cartright, he realized that his status as an "infidel" was a detriment to his political success, and so he made at that time his only public statement on his religious convictions. It was in this handbill that we find the statement he was to repeat so often about the qualifications for church membership. He wrote: "When any church will inscribe over the altar as its sole qualification for membership the Savior's statement, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind,' that church will I join with all my heart and soul."

Biblical Religion

He was always against creedal tests for church membership but at the same time he didn't accept religiousness in a general, casual way. He was a firm believer in what he called "Biblical religion." He went on in his handbill of 1846 to say: "I cannot support for public office a man I know to be an open enemy or a scoffer of religion." Later, when he became President of the United States, he attended the New York Avenue Presbyterian Church in Washington and year after year rented a pew in that church.

While Lincoln did not have particular favor for the church, it was the Bible that held his great loyalty. His knowledge of it exceeded that of most present-day clergymen, this one included. William Wolf in his book on Lincoln says that God and his purposes became so real to Lincoln that he felt no need for the protective shell of a creed. He held, instead, to the realities that stand behind every creed and dogma.

Back in 1832, in his first campaign for the State Legislature, Lincoln declared that education is the most important subject that people can be engaged in. Why? "Because it gives them

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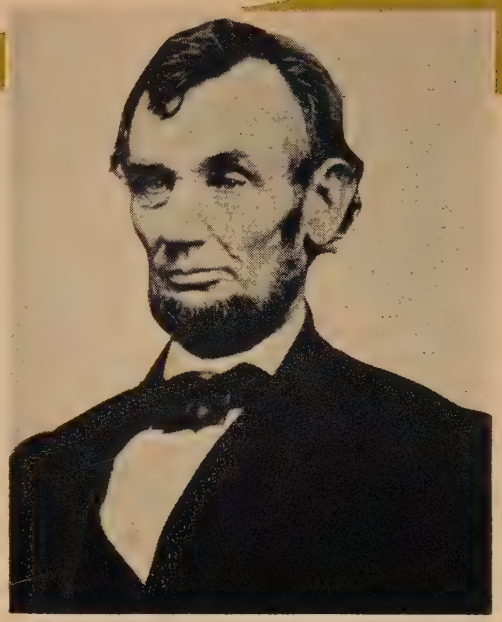
Mr. Gruman is minister of the University Congregational Church in Missoula, Mont. Photo by courtesy of H. Armstrong Roberts.

Abraham Lincoln



No. 3 of a Series

This is the third in a series of four perceptive articles by Mr. Gruman. Bach, van Gogh, Lincoln and Camus—what theme brings these diverse men together?

They lived in different countries and under different circumstances. They have appealed to different kinds of people and left widely different imprints on their fellow men.

Yet each made a decisive impression on modern man. For each, life meant a searching after truth and the Most High. Although nonconformists, they acted with integrity. And no smug sense of "proper" Christian beliefs should separate us from men whose gifts were used for humanity.

"It is enough," says Mr. Gruman, "that in these men I see the face of God shedding his light on our dark way." We commend to our readers, these men who were "used by God." avm

the advantage and satisfaction of being able to read the Scriptures and other works of both a moral and religious nature." He read the Bible, studied it and pored over it so much that in his speeches the words, the phrases, the cadences, and even the language of the Bible were all apparent. In his second Inaugural Address there are fourteen references to God, four direct quotations and many allusions to Biblical people and situations.

What of his conviction about God? Lincoln understood that God was primarily the God of history, a God who is intimately concerned with the affairs of men. This God works out his will in the actions of men within history itself and not from outside.

Again and again during the Civil War he was visited by delegations of clergymen with answers to certain of the grave problems facing the nation. But often their answers were of a conflicting nature. Lincoln's reply to one delegation was this: "If it is possible that God would reveal his will to others on a point so connected with my duty, it might be supposed that he would reveal it directly to me. It is my earnest desire to know the will of Providence on this matter. If I can learn what it is I will do it." He contended that God's judgments are enacted within history so that America's whole history is an unfolding of God's mercy and God's judgment.

This runs counter to what many people think of Lincoln's religion; they have some notion that it consisted of some sort of personal piety, a kind of intimate relationship with God quite divorced from his action in regard to the nation, but this is far from the truth.

Farewell Address

In his farewell address to the people of Springfield, when he went to assume the Presidency, he said: "Without the assistance of the Divine Being I cannot succeed but with that assistance I cannot fail. Trusting in him who can go with me and yet remain with you, let us confidently hope that all will yet be well."

But Lincoln was not a saint. He is no legendary hero. He was a man who made difficult decisions, angered and antagonized a great number of people. At the same time we cannot say that the public statements he made about God and the nation's dependence on God were insincere. If he had wanted to, he could have played up to the religious interests of the country far more than he did. One thing we can be certain about in Lincoln's statements is the bedrock integrity of his beliefs.

At the outset of the war Lincoln personally suspended the writ of habeas corpus; he acted drastically; he authorized many arrests. We know that during his Presidency he was called a dictator. He was vilified, he was cartooned, he was lampooned mercilessly—and with some reason. Lincoln was often guilty of bad strategy, as when he divided the command of the Army of Virginia into three parts under Fremont, Banks and McDowell. By the end of his life Lincoln had made sufficient enemies and had antagonized enough people so that when a group of men got together to try to raise money for a memorial to him they got nowhere. Another committee was formed eleven years after his death, but there were still too many hostile memories. It wasn't until 1900 thirty-five years after Lincoln's death that a committee to establish a Lincoln memorial successfully collected funds to construct it. He was indeed a man of stern convictions. Yet he was a real man, not simply the forgiving, pardoning, gentle, joking President of legend. The four basic problems that he dealt with

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What Kind of Power?

(Continued from page 11)

lematic and remote masses of other people who, when viewed in small groups (as we seldom see them), appear uncomfortably like ourselves in their foibles and aspirations. Alas, to be frank, we would run the risk of losing all self-respect if we stripped away the solaces of our wishful good intentions. The joker in today's deck, however, is that what used to be prudence has become fatuous self-delusion. The man who touches off the final holocaust will not be a begrimed infantryman lofting mortar shells from a trench, but an officer seated at a marvelous control panel, with natty creases in his trousers, Vitalis on his hair and a micronite filter on his lip.

God's Mercy

The portals of hell are so stately as architecture that we scarcely notice the infernal abyss to which they precipitately lead. We lounge idly in the foyer, virtually on the brink, and imagine that we are quite safe—or that if danger exists, it lurks outside in the form of an enemy attack, which our possession of the inferno can magically fend off.

There are ways and ways of praying, however—the child's prayer to a god who suspiciously resembles Santa Claus rather than the loving Father of Jesus Christ, or the "man upstairs" whom some of us apparently envision as analogous to a corporation executive at the ultimate level. Certainly if God answered the prayers of only the just and the deserving, humanity would have perished long ago. It is God's mercy that has kept on giving us one more chance through centuries of truancy from his teaching. But if God is not a strict moral bookkeeper, he is not Santa Claus either, and it is not and never will be his good pleasure to bestow his kingdom upon those who wistfully confuse it with their own wistful hearts' desire for trinkets and baubles.

"Dear old God—don't trouble your impractical philanthropic mind with the problems of this world. They're too much for you. Just bail us out of this mess we're in and otherwise mind your own business in cloudland. Amen." Is that the stuff and substance of our prayers for peace? Perhaps we put it more discreetly by asking him to give strength and courage to the men who man our missile bases, or by beseeching him to lend his divine sanction to our country's foreign policy.

We may even admit him to our councils of state—in a nonvoting, purely advisory capacity, of course. "Lord, bless our money and keep it safe, and grant us a good night's sleep. Help us to get more of it tomorrow." To be sure, there are gods to whom we can and do pray in this fashion but, like the golden calf of Moses' day, they are all false because they are of our own making. False gods provide comfort of a sort. They confirm us in our own good opinion of ourselves and serve as a high-falutin rubber stamp to our sins. But one thing they cannot do is to redeem our souls and give us peace.

The one true God, the real and only God who can answer our prayers, asks of us only one thing: repentance. If we will confess our sins and agree to turn from them and make a new start in his righteousness, loving our fellow men in spirit and in truth, God will forgive all our misdeeds and give us power to fulfill his "impossible" commandments. But this is the one thing we are not willing to do.

Is that the end of the story? If so, we would really be stymied. Our best bet would be to resign ourselves to the final inevitable holocaust, hoping that we might fare better in the next world—if God can be expected to be more lenient at the Last Judgment than in our present world. There is ostrich optimism and there is ostrich pessimism, and neither can provide the guidance we need. One may well bury one's head in the sand either because "everything will somehow turn out all right" or because "there is no use seeking to escape fate."

Authentic Prayer

Mort Sahl has sardonically expressed the kinship of both these views: "I dig the bomb tests because they're good for business. Besides, I wasn't planning a large family anyway." We laugh because he exposes our foibles so devastatingly.

Is there, then, no use in praying? Certainly it is useless if we thus profess a helplessness that is of our own choosing, even if by default. But authentic prayer is no substitute for thought and action.

Is it then superfluous? Why not just plunge into the fray—work for peace and leave prayer to the ostriches? This is the answer of the impatient activist who is often justifiably vexed with the inertia and complacency of so many people who are loudly "religious." But so often the action stemming from such an attitude lacks focus and direction; it is a wild blow against evil and for justice that often swings wide of the mark.

There are different kinds of "radicalism." "Radical" refers to roots, and often "radical" action is concerned with tearing up the roots. As Martin Buber has pointed out, the tragedy of Lenin and the Bolshevik Revolution was that they tore up all the roots indiscriminately and planted artificial seeds in their place. To this day the Russian people have paid a heavy price for this error. It is this, rather than any institutional harassment of religion, that makes communism "Godless." We, too, are godless if we try to change things—or keep things the way they are—without doing so in prayerful relation to God.

Although prayer has definite verbal forms, it is not the words or our speaking them that makes prayer real. It is our attitude. Prayer is a means of coming into contact with the holy, with Him who is beyond words and yet who speaks to us if our prayers are not only formal utterances but also reverent listening. "Be still and know." We can derive systems of ethics and ideas for social action from secular philosophy or from Holy Scripture, but it is the spirit in which we develop our actions that may in the long run prove decisive. The pattern of true radicalism is that of Jesus Christ who called first of all for a change of heart as primary to any change of outward personal conduct or social change.

Urgent Invitation

This is not a call for a change that is only inward. The love of God is not just an emotional experience; it is the root of a way of life that will be known by the fruits it yields. There is no way of telling how high Jesus and Lenin would have scored on an IQ test, but both were undoubtedly very intelligent men. Both were willing to sacrifice for what they believed in. Both loved mankind, especially the poor, but how differently they expressed it! For their kinds of love were vastly different: the one beginning with tangible persons and the other with masses of men, precious as a whole but expendable as individuals. And because of this, Jesus' personal revolution comes in the form of an offer, an urgent invitation, while Lenin's comes as a scheme for manipulating persons against their will.

Let us not congratulate ourselves too quickly, however. If Lenin sacrificed men in the pursuit of an ideal society, many of our own leaders have sacrificed men for the sake of goals much narrower and greedier. The real question before us is not whether or not to be discontent with things as they are, but how and to what purpose. It is not our purpose to "straighten out" the Communists by beating them at their own game, but first to straighten out ourselves and by so doing to show the Communists a better kind of revolution.

The key to the problem of evil, in the form of war or injustice of any kind, is repentant action. We must turn to God with a willingness to become renewed in his spirit before we can change the world—and in order to change it in the right way. That is the meaning of "Pray for peace." Our weapons of steel and chemicals are power of a sort: power to kill, power to shift and rearrange the patterns of injustice in the world and, in the end, even to obliterate all life. It may even for a time serve as power for "peace" in the sense of maintaining a tenuous equilibrium between the Free World and the Communist world.

But power, as Lord Acton observed, tends

to corrupt. For the sake of defending freedom by these means, we have allowed some of our freedoms to become disused; we let military men make decisions that belong to the people and their elected representatives. We join forces with "friendly" tyrants against "unfriendly" ones, and security takes precedence over freedom until finally we have neither and are in a perpetual fret over the inadequacy of our enormous military machine. Finally, if we are perceptive, we begin to detect unflattering similarities between our own garrison state and that of the enemy who has to be resisted at all costs. When Orwell's 1984 comes, if it does, it will be because we enslaved ourselves as the Russians did.

Genuine Power

Power for peace, in its true meaning, has a different source and dynamic: the only true power for peace is the power of peace—the peace that is the gift of a loving God, which dwells in our own hearts and reaches out to our fellow men. This is not just a fragmented, sentimental mindlessness. It does not stop with the individual nor with relations among individuals. It can seek to reach and affect "the masses" through social as well as personal action. But it always remembers that the root is not some abstract idea but man himself, and it remembers too that "the masses" are made up of persons, each of whom is a child of God just as we ourselves are.

That is genuine power for peace because it is God-given power, power of the spirit, the nonviolent power of love. And the channel through which it comes to us is no factory product, but of God's making too: prayer. God gives us this power not on demand nor by prescription but to those who present themselves ready for action with this word in their hearts: "Thy will be done, on earth as it is in heaven." When we pray for peace in this spirit—and only then—we will get that power for peace that is God's love. Only by the grace of God that flows freely in response to such prayers can we receive that redemptive power. There is no other way.

While There Is Time

(Continued from page 17)

And, "What is my post?"

When the church inquires about itself, seeks its identity, it learns that it is the body of Christ. As Christ came for the sake of the world, so the church exists for the world. "It was not to judge the world that God sent his Son into the world, but that through him the world might be saved."

So the mission is first and foremost and eternally in the heart of God. It is not our mission, but God's. When he came into the world it was not "to be served but to serve, and to surrender his life as a ransom for many." Christ's mission is God's mission; God's mission is the church's mission. There is no escape.

The church does not exist to perpetuate itself, to protect itself and its own, to house itself comfortably, to preserve or to serve itself. It exists for costly and hazardous mission in the world. It exists to spend itself and, if need be, to die that the world might know the love of God and be reconciled to him.

Unless we are reaching beyond ourselves to penetrate imaginatively our culture, unless we are involved in some costly identification with the suffering, the hungry, the diseased and the ignorant people of the world, unless our worship moves out to speak with relevance to contemporary men and women in farm and factory, in home and office, we cannot with integrity bear the name of Christ.

"Let us therefore throw off the deeds of darkness and put on our armor as soldiers of the light." This is a call to take up your battle station. The post is where you are—your own church and community. The assignment is mission.

Mission Station

We have talked much lately about the local church as mission. But we are glib. Having labeled the church as mission, we go on with the same old thing—nothing is changed. We need to pause and think of how radical and disturbing a thing it is for the church to be a mission station set in the midst of a world that is hostile or indifferent.

"Let us . . . put on our armor as soldiers of the light." We are assigned to examine every structure, every program, every minute spent in the church and ask: Is this, and this, and this really an authentic expression of Christ's mission in the world? We may well find we are spending too much time in the church, that we are not even in touch with the world in any significant or creative way.

The first step may call for drastic pruning of business or parish activities that always seemed essential. Ironically, this very parish life we love may be the biggest barrier to real witness. One editor suggests that we have built up the image of the minister as the pious, sympathy-dispensing, hand-holding one. His job, he says, is to minister to the beleaguered, battered, misunderstood layman. The church is too much "preoccupied with solace, with the delicacies of nurture, with a debilitating kind of cure of souls."

Maybe instead of balm we need a trumpet blast calling men to come forth as warriors of the Lord. Maybe the very cure of souls awaits our calling men and women to mature involvement in battle with the world and its standards. "We are called," says George F. Tittmann, "to inherit God's extravagant blessings, yes, but also to get into one grand, continuous, unpleasant, deadly squabble with the world for the world's sake. We must realize with all the acute discomfort involved, that we are a troublesome, crusading society, not a nursery; a controversial, revolutionary people under covenant with the Lord God, not a club for moral support. . . . And it means battle—whose wounds, strangely, are for the healing of men and nations."

Local Church

The battle station is where you are. The wider mission cannot have vitality and power unless the mission is at the heart of the local church. But, of course, that mission must move out into ever-widening circles. Jesus said: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The United Church of Christ is heavily committed to that wider ministry. The mission boards of the uniting communions have a distinguished record of ministry to the peculiar needs of our dynamic American society and to peoples overseas.

The United Church budget for the biennium 1962-63 is a bold sign that we intend to continue to strengthen our mission to the nations and the world through the instrumentalities of the new church. The amount of this budget is $14,300,000 and we are reminded that this is far less than was requested by the boards. We need to be reminded, too, that a budget adopted by the General Synod is not a budget raised.

The crucial test will come in the local church enlistments this month. In these each of us has a responsibility and a stake. We must understand that to underwrite the new budget is going to take some stretching by all of our churches and by all of us as members. Speaking for the Congregational Christians, who are seeking a great new 60 per cent advance in giving for *Our Christian World Mission* in 1962, let me say that all of our new goal will be needed—and then some!

Dr. Charles Malik said soberly: "More depends upon American Christianity today than upon any other Christianity in history." It's an awesome responsibility. "Remember how critical the moment is . . . wake out of sleep . . . and let us . . . put on our armor as soldiers of the light." The battle station is where you are. Now while there is time, see that your church is mission in every fiber of its being. And let us together move to new levels of support for *Our Christian World Mission.*

The Good Life

Tragic commentary on our times is the endorsement of home bomb shelters—by the Institute of Better Living.—*Courtesy of New York World-Telegram and Sun.*

NEWS

WITHIN THE UNITE

NEBRASKA MEN ORGANIZE CHURCHMEN'S FELLOWSHIP

LAYMEN of the Evangelical and Reformed and Congregational Christian churches in Nebraska have been among the first in the nation to organize an area Churchmen's Fellowship in the United Church.

The Nebraska Federation of the Churchmen's Brotherhood (E and R) and the Nebraska Laymen's Fellowship (CC) long ago discovered their solidarity in purpose and enjoyed each other's fellowship at their annual retreats, which they have been holding jointly since 1956. It was no surprise, then, when at their recent fall retreat held at Doane College they joined forces in a united organization.

The following statement of purpose has been incorporated into their "Working Rules": (1) to continue annual state-wide men's meetings; (2) to promote organized men's groups in each church; (3) to assist associations to have worthwhile men's meetings in spring and fall; (4) to conduct men's rallies at state conference meetings, for the support and advancement of the total program of the United Church of Christ. Dr. Robert V. Moss Jr. of Lancaster, Pa., president of Lancaster Theological Seminary, was guest leader at the fall retreat attended by more than sixty laymen. Photo shows retreat leaders *(left to right)*: Dr. Moss; the Rev. Fred P. Register, minister of the Congregational Conference of Nebraska; Ernest Welsch of Milford, president of the Churchmen's Fellowship of Nebraska; Willard Dunnigan of Lincoln, retiring president of the Laymen's Fellowship; and Hugh Wilkins, vice president, Churchmen's Fellowship.

NORTH DAKOTA WOMEN HOLD JOINT RETREAT

EVEN the weatherman smiled as sixty-two women representing twenty-three churches enjoyed the first jointly planned Women's Retreat to be held at Pilgrim Park, Lake Metegoshe, N. D., reports Mrs. Edward S. Treat, Fargo, N. D., missionary education chairman of the National Women's Fellowship *(right in photo)*.

This pilot project grew out of the desire of the North Dakota Association of German Congregational Women, the Prairie and Missouri Slope Regionals of the Evangelical and Reformed Women's Guild and the North Dakota Fellowship of Congregational Christian Women to know each other better, to consider their "parallel profiles" and to meet on the common ground of Christian fellowship. Each of the groups wants to know the "new relatives" in the family of the United Church of Christ. With the arrival of two women from Winnipeg, Canada, this retreat took on an international aspect. Of interest also was the presence of three generations from one family. The days were packed full of activities as the women considered the facets of the program theme, "Creating and renewing the church." Resource leaders were Mrs. Arthur R. Achtemeier *(second from right)* of Scottsbluff, Neb., and Mrs. Charles Gunn *(left)* of Great Bend, Kan. Of particular interest was the mission work that the German Congregational churches conduct in South America. Mrs. Edwin N. Arneson *(second from left)*, Wahpeton, N. D., is president of the North Dakota Fellowship of CC Women.

The development of the program was achieved by an interweaving of local and national officers as leaders of Bible study, prayer groups, personal relations, tools and techniques, concern for the aging and mission in this country and in Latin America.

The program included such intriguing topics as "Willing But Not Able" (a skit), "Create, Renew Me" (a skit), "New occasions teach new duties" (a panel), "Parallel profiles" (presentation of program materials), and discussion periods on successive days entitled "Light is breaking forth" and "Beginning to see the light." The joint planning committee was composed of Mrs. Arneson, Mrs. Theodore Bader, Mrs. Mervin Elliott, Mrs. Clarence Klusmann, Mrs. Clarence Mayer, Mrs. Reinhold Opp, Mrs. Armin Roemer, Mrs. Carl Rud and Mrs. Edward S. Treat.

NEW CAMPUS PASTORS TAKE OFFICE

TWO COLLEGES related to the Evangelical and Reformed Church have recently appointed new chaplains to serve as campus pastors. At Hood College, Frederick, Md., the newly created post is being filled by the Rev. James A. Smith Jr. *(left)*, a graduate of Emory and Henry College, Emory, Va., and of Yale University Divinity School. Mr. Smith will assist the college president in formulating the college chapel and vesper program, be an adviser in all aspects of campus religious life and be available for counseling with students. He will also be a teaching member in the Department of Religion and Philosophy with the rank of assistant professor. Mr. Smith has served as minister of several Congregational Christian churches and as adviser to Congregational students at Tufts University, Medford, Mass., where he assisted in the formation of the United Protestant Fellowship.

The Rev. Calvin F. Helming *(right)*, an E and R clergyman, has been named campus minister and acting dean of students at Lakeland College, Sheboygan, Wis. He succeeds the Rev. Walter P. Trost as campus minister and Mrs. Martha Loss as dean of students. Mr. Trost has accepted a call to St. John's United Church of Christ, Newton, Iowa, and Mrs. Loss has retired from teaching. Mr. Helming is a graduate of the University of Wisconsin and of Mission House Theological Seminary and obtained his master's degree in theology from Princeton Theological Seminary. He has served as pastor of several E and R churches and has been a camp counselor.

HAMBURG, N. Y., CONGREGATION DEDICATES NEW CHURCH

Kaufman

ST. Matthew's United Church of Christ, Hamburg, N. Y., last month dedicated the church and educational building shown in the accompanying photograph. Dr. Fred Hoskins of New York City, minister and secretary of the Congregational Christian General Council and former co-president of the United Church of Christ, delivered the dedication sermon on "The future is before you."

For ninety-two years St. Matthew's was located in downtown Buffalo, N. Y., but voted to relocate in Hamburg in 1958. Its present membership is 260. Last year the congregation raised more than $32,000 in direct giving and supported the Apportionment, United Seminary Appeal and Church World Service 100 per cent.

The $275,000 building program includes a sanctuary seating 277, a fellowship hall, kitchen, lounge, five departmental classrooms, church office, minister's study, sacristy, narthex and a parking lot, which accommodates ninety cars. The Rev. Lawrence J. Rezash is the minister.

Continued on next page

LAYMEN HOLD CONFERENCE ON ISLES OF SHOALS

MORE THAN two hundred laymen and their wives from New England and New York State attended the Laymen's Weekend Conference on the beautiful Isles of Shoals in New Hampshire last summer.

Theme for the conference was "Seek ye first" and centered around the book *Doing What Is Christian* by Harold A. Bosley, distinguished minister of First Methodist Church, Evanston, Ill. Dr. Bosley *(left in photo)* gave the keynote address, following which delegates divided into small groups to discuss our Lord's admonition: "Seek ye first the kingdom of God and his righteousness."

Star Island, one of the Isles of Shoals, has been in use as a religious conference site since 1897. During the preceding century it was used as a rendezvous for people of literary, musical and artistic talent. Guests included such well-known writers as Nathaniel Hawthorne, James Russell Lowell, John Greenleaf Whittier, Harriet Beecher Stowe and others.

The annual conference for laymen is held under the guidance of a sponsoring committee made up of men from the six New England states and New York State. This year the past president of the Rhode Island Laymen's Fellowship, Bjarne Erickson *(right in photo)*, Providence, R. I., served as chairman. Highlights for those attending, in addition to the ten-mile boat trip to the island, included candlelight services held each night in the chapel on the hill. The old Gosport Meetinghouse stands much as it did 159 years ago, when it was a place of refuge as well as a place to worship God. Conference delegates walk silently up the hill, carrying flickering candles that light the chapel, casting wavering shadows of crosses on the ceiling during the service.

A statement of purpose read at the Sunday service indicated that the delegates were challenged by a comment of Dr. Bosley's that "man has the power to destroy himself and that possibility is not too remote." Delegates felt that nothing short of complete surrender to Christ would be adequate for the day.

CONGREGATION HONORS ALLAN S. MECK

DR. ALLAN S. MECK, Lancaster, Pa., president emeritus of Lancaster Theological Seminary, was the preacher at the annual harvest-home festival observed on a recent Sunday by Trinity United Church of Christ, York, Pa. His topic was "Convictions born during a fifty-year ministry." Dr. Meck was Trinity's pastor from 1931 until he was called to become president of the seminary in 1947. Following ten years of distinguished service, he was elected president emeritus in 1957.

During an informal reception and fellowship hour, which followed the morning service, the congregation took recognition of the fiftieth anniversary of Dr. Meck's ordination to the Christian ministry. Photo at right shows Trinity's Elder Charles H. Noss *(left)* as he presented Dr. Meck with a gift of $1,350 from the congregation. "We felt it to be especially appropriate to do this on Harvest Home or Ingathering Sunday, a day with symbolic reference to the fruitful harvest of his varied and successful ministry under the hand of God," Dr. Clair E. Blum, pastor of Trinity Church, said.

A graduate of Franklin and Marshall College and of Lancaster Theological Seminary, Dr. Meck did postgraduate work at the University of Chicago and served as pastor of three Pennsylvania parishes before his call to head the seminary faculty in Lancaster. Since his retirement in 1957, he has continued to fill many preaching and teaching assignments, including participation in a number of preaching missions in various areas of the United Church.

DR. FERRÉ ON TOUR

DR. NELS F. S. FERRE, Abbot Professor of Christian Theology at the Andover Newton Theological School, Newton Centre, Mass., recently began a one-year sabbatical by serving as keynote speaker at a convocation ceremony at Doshisha University in Kyoto, Japan. A historic tie between the two seminaries was established when the Rev. Joseph Hardy Neesima, a graduate of Andover Theological Seminary in the class of 1874, went to Japan and founded the Doshisha University. The Japanese school currently has 22,000 students enrolled.

An internationally known lecturer and author of many religious books, Dr. Ferré will stay at Doshisha for three months and teach one course on religion and reason, and a second on the Christian understanding of God. Later on their world-wide tour, Dr. and Mrs. Ferré will be the guests of Andover Newton Theological School alumni in Hong Kong, Manila, Borneo, Burma, India, the Middle East and Europe.

A native of Sweden, Dr. Ferré graduated from Andover Newton in the class of 1934 and received his Ph.D. from Harvard in 1938. He has taught at Andover Newton for seventeen years and spent seven years as a professor at the Divinity School of Vanderbilt University, Nashville.

The Andover Theological Seminary, oldest Congregational school in America, was established in 1807. The Newton Theological Institution, one of the oldest Baptist schools, was founded in 1825. These schools, which came together in 1931, have graduated more than 7,400 ministers over a period of 154 years.

Lenscraft

OHIO CHURCH ENCOURAGES CHOICE OF CHURCH VOCATION

THE First Congregational Church of Berea, Ohio, is taking seriously its responsibility—which it shares with every other Christian congregation—for enlisting and supporting recruits for church-related vocations. The Men's Fellowship has completed its fifth year of providing assistance with the college expenses of Ravindrapal Bundellu *(see photo)*, medical student at Vellore Medical College, Vellore, India, who will become a Christian medical missionary when he completes his course of study next year. The men have supplied more than two-thirds of the cost of his tuition and living expenses and will continue to do so until he has graduated.

A recent announcement in the church newsletter told of the establishment at the church of a ministerial student assistance fund. The purpose of this fund is to assist worthy persons in obtaining a theological education in preparation for the pastoral ministry, Christian education or missionary service. Grants are available either as loans or as gifts. Preference is given to members of the United Church of Christ and particularly to members of First Church. This scholarship fund has been established anonymously by a member of the congregation.

First Church keeps an up-to-date recruitment file listing the names of all young people who have expressed an interest in Christian vocations or who have shown outstanding qualities and promise for the ministry and related occupations. These young people are encouraged to attend conferences on Christian vocations, which are held from time to time in nearby cities or colleges. Their names are placed on the mailing lists of church-related colleges and seminaries so that the young people will receive frequent reminders of the opportunities open to those wishing to work for the Christian church.

The Rev. Richard E. Matera is minister of First Church and the Rev. St. Elmo H. Nauman Jr. is associate minister. Mrs. John S. Walker is church secretary. Founded in 1855, the First Congregational Church of Berea has a membership of 827.

LISBON, OHIO, CHURCH OBSERVES SESQUICENTENNIAL

LOCATED on a hill in a semirural area of northeast Ohio, St. Jacob's United Church of Christ at Lisbon, with its tower brightly illuminated at night, may be seen throughout the surrounding countryside. The congregation, which is this year celebrating its sesquicentennial, has established itself firmly in the lives and hearts of many people. They have been coming to the church eagerly in recent weeks to celebrate the anniversary with their friends.

When German immigrants moved into this part of Ohio early in the nineteenth century, the establishment of a church in which they could worship God was one of their first concerns. The ground on which a church still stands was purchased in December 1811. Soon a log building was erected and a minister called to conduct services on Sunday and help with the education of the children on weekdays. In between he found time for pastoral calls and administration of the rites of the church. Faithful members often walked as far as six miles in those days to get to church. The Rev. Mr. Mahnenschmidt was the first minister.

The first brick church was built in 1825, only to give place to a second edifice completed in 1866 shortly after the close of the Civil War. In 1927 church school rooms and a tower were added to the original building. A few years ago additional church school facilities had to be built. In 1959 a new ranch-style parsonage was built across the street from the church.

Despite its age, the congregation is not hesitant to try new things. For example, last winter representatives of the consistory and of the organizations within the church met at Camp Templed Hills, developed by the four Ohio synods, to hold a prayer retreat. A few summers ago some sixty members participated in a five-day intensive Bible study course led by Dr. Eugene S. Wehrli, now on the faculty of Eden Theological Seminary. This past summer the young people of the church entertained a youth-caravan group for a week. The congregation has sent its pastor, the Rev. A. A. Kosower, and his wife to the Rural Leadership Training School at Michigan State University for three years. *United Church Herald* is sent into every home. The Rev. Wilbur D. Cook of St. Peter's United Church of Christ, Millbury, Ohio, and the Rev. Clifford G. Farmer of Salem United Church of Christ, Louisville, Ky., are "sons" of St. Jacob's Church.

NEWS of the WORLD

CHAPLAINS ATTEND WORKSHOP ON PASTORAL COUNSELING

U.S. Army Photo

Two United Church of Christ chaplains were included in a group of U.S. Army chaplains who participated in the "Pilot Workshop in the Pastoral Aspects of Human Encounter" held under the auspices of the Chief of Chaplains, Department of the Army, at Walter Reed Army Medical Center, Washington, D.C. Purpose of the workshop was to "explore the possibilities of providing additional training for U.S. Army chaplains in the development of their skills and techniques in the field of counseling and other areas of human encounter with persons in their military community."

The program, under the direction of Chaplain (Lt. Col.) Walter G. McLeod, included lectures, seminars and hospital visitation and case conference study on a graduate-school level. There were lectures on "The pastoral conversation," "Introduction to group dynamics," "Pastoral counseling," "The clergyman and psychosomatic medicine," "Existential anxiety," "Premarital counseling" and "Marriage counseling problems." Principal instructors were Dr. Charles A. Curran from the faculty of Loyola University in Chicago, Ill., and Dr. Granger E. Westberg of the University of Chicago.

Members of the United Church of Christ who attended were Chaplain (Captain) Charles E. Fix of Fort Belvoir, Va., and Chaplain (Captain) Edward M. Mueller Jr. of Fort Lesley J. McNair, Washington, D.C. Photo was taken as Chaplain (Maj. Gen.) Frank A. Tobey, chief chaplain of the U.S. Army, addressed the group.

UNITED CAMPUS FELLOWSHIP ELECTS OFFICERS

The NATIONAL COUNCIL of the United Campus Christian Fellowship recently elected Allen Happe *(fourth from left)*, member of St. Mark's United Church, Evansville, Ind., as chairman of the executive committee of this movement. More than 125 representatives from thirty-one states were in attendance at the first national meeting held at Monmouth, Ill., at the end of August.

Mr. Happe is a student at Harvard University Divinity School, Cambridge, Mass. Other officers shown in photo are *(left to right)*, Arthur V. Neis, Eudora, Kan., undergraduate student in accounting, University of Kansas, Lawrence, Kan., treasurer; Leslie Dole, Norton, Kan., first-year student, Pittsburgh Theological Seminary, Pittsburgh, Pa., vice chairman; Harold Stonehouse, Professor of Geology, Michigan State University, East Lansing, Mich., vice chairman; Mr. Happe; Barthel Brenner, Ashtabula, Ohio, student at Bowling Green State University, Bowling Green, Ohio, vice chairman; Anne Drew, Washington, D.C., student, Howard University, Washington, D.C., secretary.

The United Campus Christian Fellowship, with student, faculty and campus-minister participation, represents four communions—the United Church of Christ, International Convention of Christian Churches (Disciples of Christ), United Presbyterian Church in the U.S.A., and the Evangelical United Brethren Church. "U.C.C.F. marks the first time in American campus Christian life that four Protestant communions are committing their resources—staff and financial support—to a truly united campus Christian movement," according to the Rev. Hartland H. Helmich, St. Louis, chairman of the national secretariat of U.C.C.F.

In addition to Mr. Helmich of the United Church of Christ, the secretariat includes the Rev. Robert Huber, Indianapolis, International Convention of Christian Churches (Disciples of Christ); the Rev. A. Myrvin De Lapp, Philadelphia, United Presbyterian Church in the U.S.A.; and the Rev. Quentin C. Lansman, Dayton, Ohio, Evangelical United Brethren Church. Members of the secretariat, along with all national and regional campus ministry secretaries of the participating communions, work together as the U.C.C.F. national staff, seeking to assist the work of U.C.C.F. in all parts of the country.

WIDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

CWS

Church World Service has inaugurated a new clothing program in Brazil. In the accompanying photo, the Rev. John A. Nasstrom *(right)*, secretary of the Department of Social Welfare of the Evangelical Federation of Brazil, checks on the clothing shipment with Dr. Antunes de Oliveira *(left)*, associate to the secretary of the Department of Social Welfare, and Dr. Octacilio Moreira da Costa, president of the Department of Social Welfare. In addition to the clothing, it is expected that multivitamins, food and other relief goods will be distributed in an ongoing program in Brazil. Clothing and materials are sent, for the most part, from the C.W.S. centers at New Windsor, Md.; Nappanee, Ind.; St. Louis, Mo.; Modesto, Calif.; and New York, N. Y.

The United Presbyterian Church in the U.S.A. is "genuinely interested" in Dr. Truman B. Douglass' proposal for merging the mission boards of major Protestant denominations *(see editorial in October 19* Herald*)*, according to a statement issued by three Presbyterian officials. At the same time they caution that such a plan would be feasible only if "the convictions and consciences of the several churches are carefully regarded." Signers of the statement are Dr. Eugene Carson Blake, the denomination's stated clerk and top executive officer; Dr. John Coventry Smith, general secretary of the Commission on Ecumenical Mission and Relations; and Kenneth G. Neigh, general secretary of the Board of National Missions. Dr. Douglass, designated head of the Board for Homeland Ministries of the United Church of Christ, made his proposal in a speech at Brinkhaven, Ohio, as a means of cutting through doctrinal obstacles to unity "to get the ecumenical movement off dead center."

Yale University officials have expressed delight over the fact that more than 150 students signed up to take one of the eleven special seminars being given for two hours every week this term on subjects dealing with religious themes in history and in contemporary life. The courses in themselves are not unusual; nor is the fact that students enrolled. What has given Yale officials a pleasant surprise is that so many students are eager to take these noncredit seminars in addition to their heavy required course loads. The courses are taught by regular Yale faculty members headed by Dr. H. Richard Niebuhr, E and R theologian of Yale University Divinity School.

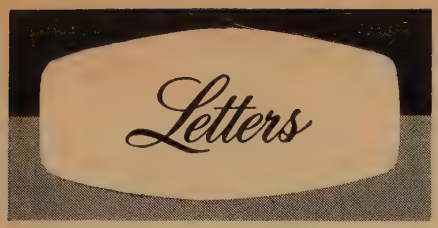
The increasing number of single women who have few prospects for marriage requires more attention from United States churches, according to Dr. Theodore E. Matson, chairman of the Home Missions Division of the National Council of Churches. He called attention to the fact that now there are only ninety-five males to every one hundred women, as compared to 104 men to every one hundred women in 1900. The change in ratio, he said, was due to the fact that women live longer, that immigration from overseas, which was dominated by males, has largely stopped and to wars.

The National Council of Churches has launched a broad project on the "Ethical implications of rapid economic change in the U.S.A." Six preparatory commissions will issue study documents with factual data, analyses and recommendations within specific areas. These will include the impact of change on the family and the community . . . on the consumer . . . on employment . . . on concentrations of economic power . . . on resource development . . . and on the U.S. in its world responsibilities. These documents will be discussed and more materials will be produced by 400 delegates at the Fourth National Study Conference on the Church and Economic Life to be held in Pittsburgh, Pa., November 8-11, 1962—for further consideration in a **"Coordinated Emphasis" of thirty-three Protestant denominations during 1963-64.**

Five Roman Catholics, including an American Jesuit, will attend the Third Assembly of the World Council of Churches as observers when it opens at New Delhi, India, November 18, it was announced at W.C.C. headquarters in Geneva, Switzerland. The observers will also include a French priest, a representative of a special commission for ecumenical work set up by the Netherlands hierarchy and two Indian priests.

The American observer will be Father Edward Duff, S.J., Boston-born editor of *Social Order*, publication of the Institute of Social Order, a national Jesuit social-research organization in St. Louis, Mo. He is the author of "The Social Thought of the World Council of Churches," which was widely praised by Protestant leaders and was awarded its 1957 prize for research by the American Catholic Sociological Society.

The French observer will be Father M. J. LeGuillou, a member of the "Istina" center in Paris, an ecumenical group interested especially in developing understanding between Catholics and Eastern Orthodox. He is the author of "Mission et Unite," which deals with problems of Christian unity.



Bountiful, Utah

TO THE CO-EDITORS:

May I express to you on behalf of the Executive Committee of the National Fellowship of Congregational Christian Women, the individual and collective appreciation for *United Church Herald.* We find it to be a top-grade magazine for our church families with wonderful help and inspiration for all ages. The articles are clear, concise and comprehensive.

Keep up the good work and may you be strengthened with the knowledge that the magazine is appreciated.

Mrs. Eugene V. Haynes
Secretary, Executive Board,
National CC Women's Fellowship.

★

Sarasota, Fla.

TO THE CO-EDITORS:

May I express appreciation for the article in the September 21 issue of the *Herald* on New College in Sarasota. Time after time, as in the present instance, I am moved to admiration that the *Herald* is able so consistently to deal with involved concerns in such a clear and attractive fashion.

I am especially happy that the leadership of Dr. Wesley A. Hotchkiss, the general secretary of our CC Division of Higher Education, was recognized in the article. And may I pay tribute to Dr. Howard E. Spragg, the treasurer of our CC Board of Home Missions, without whose guidance the college would not have come into existence. Invariably the members of the college board of trustees have turned to Dr. Spragg for his judgment on organizational and administrative matters.

New College is an example of great team effort and of Christian Higher Education Fund resources put to work by our Board of Home Missions.

John Whitney MacNeil
Minister,
First Congregational Church.

★

West Alexandria, Ohio

TO THE CO-EDITORS:

Bravo for Betty Blanchette's article *(See* United Church Herald, *October 5)* "A mistress of the manse speaks her mind!" She has spoken well.

We may have our low moments in the parsonage, but doesn't every woman, everywhere?

Martha (Mrs. O. F.) Artopoeus
First Evangelical and Reformed Church.

★

Lancaster, Pa.

TO THE CO-EDITORS:

United Church Herald has color and vitality! Not only are you addressing yourself to the most pertinent topics of our times, but you are doing so in a readable way. It is important, it seems to me, for a church publication in the Nineteen Sixties to be thoughtful and provocative. And this is precisely what the *Herald* is.

Richard J. Stonesifer
Assistant to the President,
Franklin and Marshall College,
Lancaster, Pa.

★

Telford, Pa.

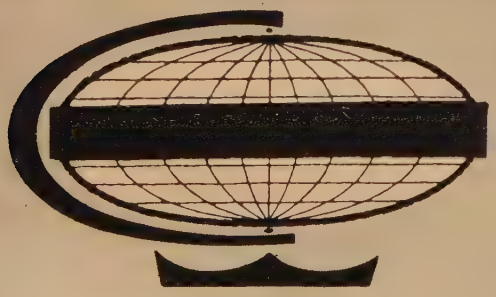
TO THE CO-EDITORS:

Perhaps I should refrain from cluttering your busy desks with a congratulatory message but the temptation is too great—I yield. I have received *United Church Herald* since its inception and for this privilege I shall be eternally grateful.

And just plain procrastination kept me from expressing my gratitude to Drs. Hoskins and Wagner for their outstanding contribution. However, I'm sure Dr. Herbster's tribute in his first message "Across the President's Desk" *(October 5 issue)* expresses the sentiment in the minds and hearts of all of us.

Please accept my genuine and sincere good wishes, on this third anniversary. I know that the *Herald* will continue to be the vital, fresh, stimulating organ of our church that I have come to anticipate receiving with great enthusiasm.

William H. VanDerbrek
Zwingli E and R United Church of Christ.



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United Church Board for World Ministries
14 Beacon Street, Boston 8, Mass.
1505 Race Street, Philadelphia 2, Pa.

Lincoln

(Continued from page 21)

in his Presidency illustrate his understanding of God and this world. First was the question of slavery. He had a passion for equality as declared in the Declaration of Independence: God has created all men equal. But more than that, he was concerned about the charity that people must express to one another. He wrote: "If the Negro is inferior to the white man in the gifts of nature, is not it the exact reverse of justice that the white man should for that reason take from the Negro any little part that has been given to him? Give to him who is needy is the rule of Christian charity—take from him who is needy is the rule of slavery." Lincoln indeed saw slavery as an offense to God.

Preservation of Union

A second question that he dealt with was the union of states. He believed that the preservation of the Union was a major Christian responsibility. He wrote to Horace Greeley: "My paramount object in this struggle is to save the Union." He went on to say that if he could save the Union by freeing all of the slaves or freeing none of the slaves or by freeing some and not others, he would do that—but the paramount object was to save the Union.

In his first Inaugural Address Lincoln said that government must proceed by majority rule. "The unwillingness of a minority to accept a majority rule is the very principle of anarchy and despotism. Intelligence, patriotism, Christianity and a firm reliance on him who has never yet forsaken this favored land are still competent to adjust in the best way all our present difficulties." He viewed the problem of keeping the states together as a problem that grew out of God's judgment. In his second inaugural he said: "The nation is under judgment. . . . The judgments of the Lord are true and righteous altogether; but the judgments of God are for the renewal and reformation of the people."

Third was the passion Lincoln had that the North and South be reconciled—that all people be reconciled to each other. At the first inaugural, before the first shot of the Civil War had been fired, he spoke as though he were above the battle. He said: "You of the North may prevail, you of the South may prevail"; and then in the last paragraph he said: "I am loathe to close. We are not enemies but friends. We must not be enemies. Though passions have strained it must not break the bond of our affection."

A few days before his death, in the last public appearance he made, he pleaded with the people who had shortly before been celebrating the peace at Appomattox: "Let us all join in doing the acts necessary to restoring the proper, practical relations between these states and the Union." The day after Lincoln died there appeared this headline in the Richmond, Va., *Whig*: "The South has received the heaviest blow in its history." Lincoln's death was the greatest setback the South had ever received; such was the measure of the reconciling spirit in which he conducted the Presidency.

Finally, let us ask how Abraham Lincoln viewed the war itself. The President wrote: "The war is a moral struggle to vindicate democracy in the eyes of the world. It is a struggle for the vast future of humanity." In his Gettysburg address he pictured the Civil War as a test or a trial of man's faith in equality—that equality that God had ordained since the beginning of time.

Abraham Lincoln not only was a man of the people but most surely a man of God. Never have a man's words given such point to a people's ideals. Seldom has a statesman seen so clearly that his nation is transparently part of God's kingdom. Never save once in history has a man's life more clearly displayed such intimacy with Almighty God. The work of both these men was cut off in middle life. We are called to take up that work.

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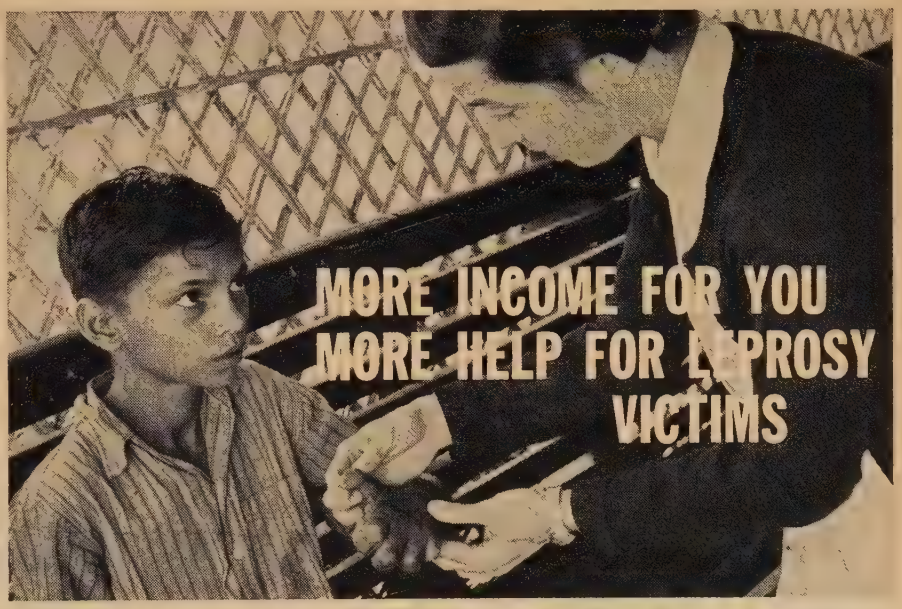

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Meditation

(Continued from page 16)

ity! After passing around several other islands and seeing one rather substantial town with larger fishing boats at the quayside, we were soon back at Piraeus after a really memorable day. But what impressed me most, in retrospect as well as at the time, was not the delight of the outing, a pleasant boat trip with fascinating scenery and congenial friends. I could not help thinking about the contrasts in time and circumstance and the insignificance of the passing moment. We had experienced a brief interlude that exalted the simple aspects of life—beauties of nature outlasting the designs and devices of men; kindness in human hearts overreaching barriers of race, language, culture. And over it all was a haunting sense of the presence of God, the eternal presence, the loving presence.

The biremes and triremes of the Greeks and Persians have given way to diesel power and radar-directed vessels. Even so, that wartime freighter could not hide away in that secret cove from the highflying birds of prey that drop eggs of destruction. Those older fortifications, however invulnerable they were once thought, have crumbled and their importance has faded —yes, a thousand years are as a watch in the night. But the fruitful olive trees, symbols of peace and quietness, persist year after year and the little flowers of God never fail, season after season. It is the grace and goodness of God that are the permanent elements, not man's selfish struggles and prideful achievements.

And this leads to another clear and fundamental thought. Humanity at its best was summed up in that simple peasant girl on an unnamed island in the Greek sea. She was not highly educated, as we rate such things, nor loaded with a superficial culture in dress or manners. But her heart was right! I will never forget the radiant smile on her face as she tossed back her wind-blown raven locks.

She was a girl of humble but sincere faith who, remembering the rules of her church, refused to be tempted by a rare delicacy until somewhat questionably reassured by the strange, generous lady. But then, with a natural reaction of gratitude, she endeavored to repay the kindness. Here was human contact at its finest, not engaged in strife or propaganda, but finding its fulfillment in a warmhearted gesture, which was not lost on any who saw it.

How wonderful it would be if in all the affairs of men and nations such a spirit of

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In every town, village and farm these words keep sounding in the ears of the American public. And this is as it should be. No axiom is so unquestionably true. But it leads at once to two other queries: "How much is enough?" and "How can I get it?"

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simplicity, sincerity, generosity and good will might prevail. We need to recover a sense of relative values—the things that are passing and the spiritual values that are permanent. We need to think more often of the humble task, the friendly word, the considerate deed, the loving heart—and not keep our souls constantly irritated and our minds always uneasy with thoughts of East-West tension, of Freedom Riders, of some new extravagance we hope to acquire.

I do not mean that we should try to live in some sort of other-worldly reality. I do mean that we must keep a poise and a balance in our thinking and our living. We do not have to go to some distant Grecian islet or other Shangri-La to have such an inward experience. All it takes is an intelligent effort of the will to think of God's all-embracing love, the immediate human relationships we can establish and enjoy, and the good seed that we can plant all around us to bear fruit long after we are gone.

The poet John Oxenham has written:

Not by their size
Measure we men, or things;
Wisdom with eyes
Washed in the fire
Seeketh the things that are higher,
Things that have wings,
Things that aspire.

And in the observance of Holy Communion, we partake of certain hallowed elements that are measured not by their size or material importance, but by their inner portent. Here again the passing and the permanent impinge upon one another with their contrasting values. The morsel of bread and the sip of wine are nothing in or of themselves. But by Christ himself they have been invested through the centuries with a profound and lasting symbolism. They are perpetual reminders to us, amidst our changing human experiences, of the way in which God entered into human life with a new love, a sublime forgiveness, a sure guidance and a lively hope.

What we all need most for the living of these days is not greater material prosperity, not political power, not frivolous amusement, not worldly fame. These are the passing phenomena. We do need a real sense of the love, the beauty, the grace of God in our hearts. This is the permanent blessing that we seek as we approach the common table of fellowship—fellowship with one another and fellowship with Jesus Christ our Lord.

Just as so much was symbolized by those humble flowers and aged olive trees amid the ruins of a once boastful grandeur, and by the Greek girl's shy smile and her gift of two eggs, so we, following the example of Jesus, take two simple humble elements of only passing value and transform them into sacramental reminders of life's supreme significance.

Obituaries

MRS. ROBERT H. GRANT, 48, the former Jean Hill of Columbus, Ohio, a missionary in Japan under the auspices of the United Church Board for World Ministries, died October 1 in Kyoto, Japan.

Mrs. Grant was Professor of Sociology at Doshisha University in Kyoto, largest of the church-related universities in the Far East. The Grants were the first missionary appointees of any denomination to arrive in Japan after the war.

She and her husband were appointed career missionaries in 1945, sailed for Japan two years later and since that time had been teaching at Doshisha. With her husband Mrs. Grant had been active in Japanese church and community affairs and had also served as a counselor of university students.

Born in Columbus, Ohio, she graduated from Ohio State University and received a master's degree from the University of New Hampshire.

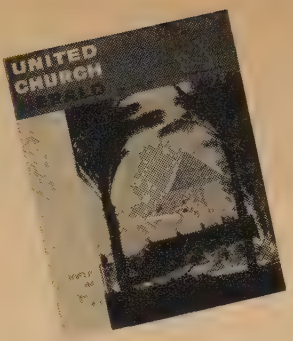
Before going to the mission field she served with the Y.W.C.A. in Los Angeles, Calif., and Lafayette, Ind. Besides her husband, Mrs. Grant is survived by her father and two wards. Her last furlough in the United States was in 1959-60.

THE REV. GERHARD C. SENNEWALD, pastor of Trinity United Church of Christ, Rome, N. Y., died September 25 at the age of 53. A graduate of Elmhurst College and Eden Theological Seminary, he later took postgraduate work at Wayne University, Detroit, Mich.

Following his ordination in 1936, Mr. Sennewald served churches in Ohio, Michigan, Illinois and New York. He helped to organize Redeemer E and R Church, Detroit, in 1942 and remained as its pastor until 1951. Mr. Sennewald is survived by his widow, one son and one daughter. Also surviving are his father, the Rev. Max R. Sennewald, retired, of Buffalo, N. Y., and a brother, the Rev. Arthur E. Sennewald, pastor of St. Paul's United Church of Christ, Hornell, N. Y.

MRS. HELEN REBER STOUDT, Leesport, Pa., widow of Dr. John K. Stoudt, an E and R minister, died September 9 at the age of 69.

Dr. Stoudt, who died in 1957, served the Leesport Parish during his entire ministry of forty-seven years. Mrs. Stoudt was for many years a public-school teacher and served as a director of the Collegeville Summer Assembly. A son and a daughter survive.



How to use this issue

"AN ENORMOUS WORLD" . . .

. . . is the way Howard Stone Anderson characterizes the population, the problems, the tensions and the faiths of mankind. His colorful report (page 4) furnishes an urgently needed backdrop for understanding the changing world in which we live.

LATIN AMERICA . . .

. . . is the focus of this year's world-mission study. Jerome J. Fussell describes the work of the United Church Board for World Ministries in Mexico, Honduras and Ecuador and among Hungarian immigrants in Argentina and Brazil. His article (page 12) provides helpful background for study groups.

MEN'S AND WOMEN'S GROUPS . . .

. . . will be interested in latest developments in formation of the Council for Lay Life and Work (page 10).

. . . will want to give local expression to the theme of the Women's Guild fifth quadrennial meeting, "What do ye more than others?" (page 15).

INDIA . . .

. . . this month will be the scene of the World Council of Churches' Third Assembly. The development of the Christian church in a land of many religions is traced by Juhanon Mar Thoma (page 8).

ON NEARLY EVERY CONTINENT . . .

. . . Christianity is losing ground, says Macon Cowles in a ringing call to Christian mission in a time of peril and crisis (page 17). Use this issue of the *Herald* in study and discussion groups to interpret *Our Christian World Mission.*

J.M.B.

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The Annuity Fund for Congregational Ministers, 287 Park Avenue South, New York 10, New York, will appreciate receiving information in respect to the whereabouts of the following ministers or their widows:

The Rev. Flavius Josephus Bailey, formerly of Kings Mountain, N. C.; the Rev. Charles Stafford Brown, formerly of Longmont and Colorado Springs, Colo., and Chicago, Ill.; the Rev. Herbert Cushman (Herbert Cushman Laskey), formerly of Lee, Maine, and Ogdensburg, N. Y., or Mrs. Clarissa Hayes Laskey, formerly of Holyoke, Mass., and Ogdensburg, N. Y.; the Rev. Frank Timperley, formerly of Jackman, Me., Little Compton, R. I., and Boston, Mass.; or Mrs. Frances Florence Timperley; the Rev. Charles Walker, formerly of Cresbard, S. D., Vanderbilt, Mich., and Cawker City, Kan.; or Mrs. Martha Walker.

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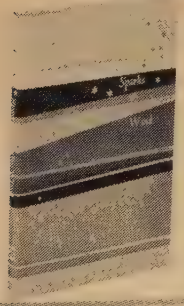

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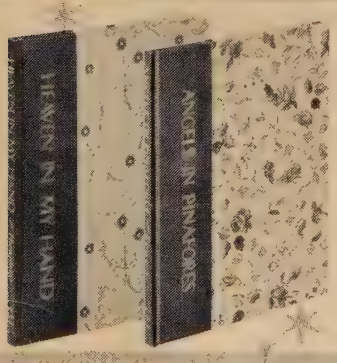

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Ministerial Church and Record

E and R Address Changes

Blunden, Harry H., 633 Main St., West Seneca 24, N. Y., assistant pastor, Ebenezer, on privilege of call.

Creager, Don E., 203 E. Seminary St., Mercersburg, Pa., serving Trinity on privilege of call.

Dunn, David, Lancaster, Pa., to 1798 Scenic Ave., Berkeley 9, Calif., professor at Pacific School of Religion.

Gould, Clarence B. (G), Chevy Chase, to 4812 Edgefield Drive, Bethesda 14, Md., (change of residence).

Hamilton, Thomas R., Charlotte, N. C., to 6649 Taylorsburg-Englewood Road, Clayton, Ohio, pastor of Northmoor Mission, Dayton, Ohio.

Herbster, Ben M., Norwood, Ohio, to 297 Park Avenue South, New York 10, N. Y., president, United Church of Christ.

Horton, Roger P., to 83 Long Ave., Hamburg, N. Y., (change of residence).

Imhof, Carl (E), to 2320 E. Thirtieth St., Apt. 1036, Cleveland 15, Ohio.

Kreuzer, John A. (E), to 208 Smith St., Nashville, Ill.

Mayer, Charles F., Skokie, to 528 Buckingham Place, Libertyville, Ill., organizing pastor of a new mission church.

Ott, Harold G. (E), Evanston, to 21 E. Memorial Road, Bensenville, Ill.

Reiners, Harry R., Eitzen, Minn., to 356 W. Water St., Berne, Ind., pastor of Cross.

Rhen, R. Jack, 237 W. Main St., Dallastown, Pa., pastor, Dallastown Charge.

Schroer, Orville H. (G), Ann Arbor, Mich., to 300 E. Thrust St., Peoria, Ill., pastor of Friendship House Church.

Szabo, Eugene Z. (Ch), San Francisco, Calif., to 2352 Travis Loop, Holloman Air Force Base, New Mexico.

Tendick, Armin H., Freeport, Ill., to R.R. 1, Box 233, Cedar Falls, Iowa, pastor of St. Paul's.

Whitcomb, Thomas A., to 960 E. Gravois Ave., St. Clair, Mo., (change of residence).

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CC Calls

AISENBREY, DONALD, to Pierce, Neb.

ARCHIBALD, HELEN ALLEN, St. Luke's, Brooklyn, N. Y., to Chicago Missionary Society, Chicago, Ill.

BABBITT, DONALD M., E and R, to Salem, Nebraska.

BAILEY, FLOYD S., Weiser, Idaho, to Modoc Larger Parish, Cedarville, Calif.

BIRCHLER, ALLEN, Presbyterian, to Avoca, Nebraska.

BORTON, CAMERON, to Harvard, Mass.

BRANDT, RUSSELL, student, to McGregor, Iowa.

CHRISTENSEN, A. ROY, Courtland, Everett, Mass., to Sebago Lake Regional Parish —Baldwin, East, First and Sebago Lake, Standish, Me.

CLEVELAND, PHILIP JEROME, LeRaysville, Pa., to First, New Bedford, Mass.

CONDON, JOHN R., student, to Temple, Me.

CORBETT, CECIL, Bloomington, Wis., to Flandreau, S. D.

COSSART, DUANE A., Chiltonville, Plymouth, to Swansea, Mass.

DAHLGREN, JAMES E., Evangelical Mission Covenant, Immanuel, West New Brighton, N. Y., to Covenant, North Easton, Massachusetts.

DAVIS, GARY, to intern, Granville and Deering, N. D.

DENISON, R. RUSSELL, Archwood, Cleveland, Ohio, to associate, Plymouth, Seattle, Washington.

DUNLAP, WAYNE, to Falls Village and South Canaan, Conn.

DUNSTAN, WILLIAM T., to Little Valley, N. Y.

EINERSON, RICHARD J., to First, Pelican Rapids, and Union, Scambler, Minn.

ERICKSON, THEODORE, to student minister, Knightsville, Cranston, R. I.

FLEMMER, JOHN P., Zion, Lincoln, Neb., to Immanuel, Brush, Colo.

FORTNA, IRA C., to student interim, Ridgewood Heights, Dayton, Ohio.

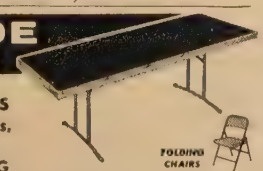
GAYLORD, DONALD F., Pearl Harbor Memorial Community, Honolulu, Hawaii, to First, Lodi, Calif.

GIBBONS, DON, to part-time student minister, Community, Cascade Locks, Ore.

GIBSON, F. DONALD, Community, Gilman, to First, Oskaloosa, Iowa.

GUINN, C. L., Free Methodist, Akron, will also serve Westfield, Iowa.

HALL, DANIEL, Brown's Wonder, Lebanon, to Plymouth, Dunkirk, Ind.



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HAWES, ERNEST G., to Mount Olivet, Spencer, Ind.

HAWK, LEROY, to Advance, Ind.

HAYES, LEE, to assistant, Kensington Community, San Diego, Calif.

HOFFMAN, ROBERT W., Phillips, Watertown, Mass., to Urbandale Community, Des Moines, Iowa.

JACKSON, ALEXANDER E., to intern, Denison Ave., Cleveland, Ohio.

JONES, DAVID R., to Lawrence Street, Lawrence, Mass.

KIRKPATRICK, CHARLES W., Suisun City, Calif., to Federated, Chicopee, Mass.

KLINE, RICHARD A., Union, Kahului, Maui, Hawaii, to Aberdeen-Barnard Parish, South Dakota.

LEISHER, RALPH F., to Federated, Dowagiac, Michigan.

LEWIS, ROBERT W., Weaverville, to First, Alameda, Calif.

LINDGREN, DONALD N., First, Hutchinson, to acting minister, Edina-Colonial, Minneapolis, Minn.

MARTINSON, EINAR M., to interim, Como, Minneapolis, Minn.

MC LAUCHLAN, IAN R., Dedham, and East Holden, to Wilton, Me.

MESSER, MARGARET A., student, to Lincolnville Center, Me.

MOSSMAN, GUY E., is continuing to serve as associate, Laconia, N. H.

MUNRO, BRUCE, to Drummond, Okla.

OLSEN, MRS. HUBERT, to director of Christian education, First, Sioux City, Iowa.

ORD, JAMES K., assistant, Neighborhood, Phoenix, to Community, Litchfield, Ariz.

PARR, JOHN E., student, to Amherst and Aurora, Me.

PENDLETON, OLIN B., First, Norfolk, Va., to North, Phoenix, Ariz.

PITMAN, FRANK A., Federated, Nahant, Mass., to Waterville, Me.

PRASAD, ANAND, India, to associate minister in Christian education, Madison Lake Edge, Wis.

PRICE, JAMES H., to United, Sunol, Calif.

PUHLMANN, EWALD F., E and R, St. Peter's, Tripoli, Iowa, will also serve the Congregational church in Tripoli.

REINHARDT, TYRONE, to Community, Winfred, S. D.

ROBERTS, LORING F., Union, Taunton, Mass., to Pilgrim, Canaan, and East Canaan, Connecticut.

SCHWARZ, JOHN T. JR., Hemingford and Bingham, to First, Crete, Neb.

SEALS, ROBERT E., Disciples, Drummond, Okla., to Topeka, Kan.

SHINN, ROSS O., to Cromwell, Iowa.

SIEWERT, ROY, to Coleridge, Neb.

SINGER, ROBERT B. L. JR., to assistant, Newtown, Conn.

SKARET, GEORGE H., to Kingsburg, Calif.

SMITH, MRS. ANN PEARSE, director of religious education, Magnolia, Seattle, Wash., to director of religious education, North Shore, Milwaukee, Wis.

SNYDER, W. DOUGLAS, Windham, to Hope, Cleveland, Ohio.

STANTON, LAWRENCE L., Community, Saticoy, Calif., to associate, First Plymouth, Lincoln, Neb.

STOWE, G. WILBUR, to Langdale, Ala.

SWAIN, J. EDWARD, EUB, Ludlow Falls, to St. Martin's Evangelical Protestant, Cincinnati, Ohio.

TATTER, J. PAUL, Hillsboro, Wis., to associate, Park Hill, Denver, Colo.

THURMAN, GEORGE, to Stuart and Fairview, Iowa.

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TOLMAN, JOHN R., to Union, Greenville, and Community, Rockwood, Me.

WATERS, JOHN J., to Tyngsboro, Mass.

WATSON, ROBERT D., Newton, Iowa, to First, Pueblo, Colo.

WHYTE, JAMES RAE, teacher, Mount Hermon School, Mount Hermon, to South, Pittsfield, Mass.

WILLIAMS, FRANK, to Osborne Prairie, Veedersburg, Ind.

WILLIAMS, MARION J., to Christian Chapel, Kirklin, Ind. Mr. Williams will continue to serve at Lockport.

WIRT, LINCOLN B., First, Memphis, Tenn., to First, San Rafael, Calif.

WOODMAN, WESLEY G., to Warren, Me.

WRIGHT, JEFFERSON, to student minister, Sheldon Street, Providence, R. I.

WYMAN, WALTER E., minister of Christian education, Old South, Boston, to Church of Christ, Bedford, Mass.

CC Resignations

ANNELER, DARWIN W., United, Pembroke, New York.

BARNETTE, LESLIE J., Pilgrim, Oklahoma City, Okla.

BRICKHOUSE, ERNEST F., Union, Evansville, Indiana.

BROWN, WILLIAM C., Mount Olivet, Spencer, Indiana.

CHAMBERLAIN, HAROLD, Rosendale, Wis., to retire.

DEGENHART, JOHN W., First, and Twin Buttes, Halliday, N. D.

DICKINSON, JAMES E., Topsfield, Me.

EASTBURN, HAROLD, Federated, Carrington, North Dakota.

EVANS, ARTHUR W., Chatterton Hill, White Plains, N. Y., to retire.

FLOOD, ERNEST C., Federated, Stillwater, Old Town, Me.

GARDNER, C. ELLIOTT, Darrough Chapel, Kokomo, Ind. Mr. Gardner will continue to serve Shiloh, Logansport.

GRIESER, RALPH, Falls Village and South Canaan, Conn.

HOLGATE, A. RAWSON, Canaan, N. Y., to retire.

HOLWAGER, PHILIP J., Union, West Haven, Connecticut.

JACKSON, C. THOMAS, associate, Pilgrim United, Cincinnati, Ohio.

LASHLEY, EARL K., Old Union, Edinburg, Ind., to retire.

LE MAY, HAROLD E., Eliot, Me.

MARSH, GILBERT E. JR., associate, Euclid Avenue, Cleveland, Ohio.

MITCHEM, MIRIAM L. (MRS. LEONARD), LaMoille, Iowa.

OWEN, ROBERT R., First, Huron, S. D., to enter business.

RAMOS, ALIPIO M., Blaine County Parish, Dunning, Neb.

RICHARD, CLAYTON E., First, Calais, Me.

RICHARDSON, HOWARD F. JR., Burlington, Me.

RUNDIN, WALTER C., Wahoo, Neb. Mr. Rundin will continue to serve St. Peter's E and R Church in Yutan, Neb.

SCOTT, LARRY D., Croy's Creek, Brazil, Ind.

SENIOR, ROBERT C., West, Somerville, Mass., to teach.

SIRES, EARL W., North Rush, N. Y.

SKAGGS, VICTOR, Fulton, Wis.

SMITH, GEORGE J., Lisbon, N. Y., to retire.

STOKKE, GORDON O., Cromwell, Iowa.

TAYLOR, ALFRED L., Oxford, N. Y., to retire.

WERNER, EDWIN L., Pilgrim, Vineland, N. J.

ZAFFIRO, WILLIAM, Winfred, S. D., to Yankton School of Theology, Yankton, S. D.

E and R Ordination

RHEN, R. JACK, St. John's, Dallastown, Pa., September 24.

E and R Installations

ALLES, T. GERALD, Bethlehem, Youngstown, Ohio, September 24.

BAUR, ROBERT A., assistant pastor, Calvary, Overland, Mo., September 10.

BERETZ, ARPAD L., First Hungarian, East Chicago, Ind., September 17.

FREUCHTE, LELAND L., Adamstown-Grace Charge, Potomac Synod, September 17.

FREUDENBERG, CLIFTON J., Cross, Seguin, Tex., September 10.

FUCHS, GEORGE E., Weimar-New Bielau Charge, Texas Synod, September 24.

HAVADTOY, ALEXANDER, Hungarian, Fairfield, Conn., June 25.

KNACK, WILLIAM E., St. John's, Port Huron, Mich., September 24.

MARTIN, CARL R., Emanuel, Lincolnton, N. C., September 17.

MUELLER, ROBERT J., Grace, Milwaukee, Wis., September 24.

NIENKAMP, CHRISTIAN G., Goehner-Milford Charge, Midwest Synod, September 24.

REED, CRAIG A., Trinity, Jasper, Ind., September 17.

SCHRUPP, LOWELL R., Immanuel, Papineau, Ill., September 17.

WILEY, WILLIAM F., Taneytown Charge, Potomac Synod, September 24.

Newly Vacant E and R Pulpits

Lehigh Synod—Christ, Kulpsville, Pa.

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Northwest Ohio Synod—First, Fostoria, Ohio.

Pittsburgh Synod—Ascension, Pittsburgh, Pennsylvania.

Southwest Ohio Synod—Immanuel, Cincinnati, Ohio; Salem, Chillicothe, Ohio.

South Wisconsin Synod—Providence, Racine, Wis.

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REST, FRIEDRICH O., pastor, St. Paul's United Church of Christ, Evansville, Ind., D.D., Mission House Theological Seminary, Plymouth, Wis.

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Changes in E and R Synod Rosters

In Philadelphia Synod, the Messiah-St. Andrew's Charge has been dissolved, the two congregations becoming separate charges.

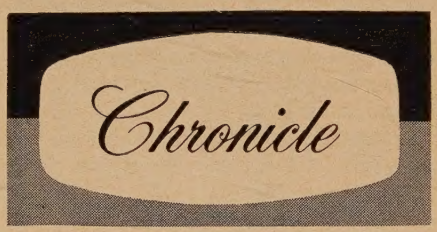
In Susquehanna Synod, St. Peter's Church, Paxinos, Pa., and Salem Church, Shamokin, Pa., have been constituted the Shamokin-Paxinos Charge, with the Rev. Sterling P. Martz as pastor. First and St. Luke's Churches, Wilkes-Barre, Pa., have been constituted the First and St. Luke's Charge, with the Rev. J. Arthur Geschwind as pastor.

E and R Deaths

KLINGAMAN, RAY H., Doylestown, Pa., September 8, in retirement.

KRAFFT, EMIL N., Independence, Ohio, October 1, in retirement.

ZWILLING, OSCAR H., Cleveland, Ohio, August 24, in retirement.



Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Arrivals from the Field

In Chicago, Ill.: Audrey L. Monsen of the Near East Mission, after completing a three-year term as a teacher of English at the American Collegiate Institute in Izmir, Turkey. She is now assisting in the Near East office of the United Church Board for World Ministries in Boston.

In Los Angeles, Calif.: Dr. Esther L. Hibbard of the Women's College of Doshisha University, Kyoto, Japan, for a three-month furlough.

Mrs. Floyd L. Roberts of Kobe College, Nishinomiya, Japan, for a seven-month furlough.

In New Orleans, La.: Mary W. Hurlbut of the Angola Mission, for preretirement furlough after thirty-seven years in the educational and religious outreach of the mission, first through the Means School for Girls in Dondi and since 1940 through the Elende station and outstation institutions.

In New York, N. Y.: Margaret M. Shenk of Harrisonburg, Va., after serving as librarian at the American Collegiate Institute in Izmir, Turkey, during her sabbatical leave from Eastern Mennonite College.

Mrs. Ruth V. Washburn of the Near East Mission, after completing a three-year term as dormitory supervisor at the American Collegiate Institute in Izmir, Turkey. She will return to Izmir early in January 1962 for another three-year term.

In Wilmington, Calif.: Mrs. June B. Daniel of the Marathi Mission, India, with her daughter, Kathleen.

Mrs. W. Winston Pettus of the Marathi Mission, India, with her daughter, Sara.

Departures for the Field

From Brooklyn, N. Y.: Dorothy Williams, R.N., of the Adidome Hospital, in Ghana, West Africa, returning from furlough.

From Louisville, Ky.: The Rev. and Mrs. Harlan R. Levsen of the Honduras Mission, returning from furlough with their two sons to Progreso, Honduras.

From Miami, Fla.: Ellen M. Thomson of Buffalo, N. Y., under appointment to the Honduras Mission. She is now attending the Language School in San Jose, Costa Rica.

From New York, N. Y.: Judith Hasselberger, R.N., under appointment to Ghana, West Africa, for nursing services at the Evangelical Presbyterian Hospital in Worawora.

The Rev. Alfred C. Krass of Brooklyn, N. Y., to be associated with the Ghana Mission in West Africa as chaplain and instructor at the Presbyterian Secondary School at Odumase-Krobo.

Mr. and Mrs. Bruce W. Mosher of Riverside, Conn., and Huntington, W. Va., under appointment to Ghana for a three-year term as houseparents at the hostel for missionary children in Accra.

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